A Plain and Rational

VINDICATION and EXPLANATION

OF THE

LITURGY

OF THE

Church of England.

Collected out of the

Discourses of some of the Reverend Bishops and Doctors of the same CHURCH, by Way of QUESTION and ANSWER.

By *J. CLUTTERBUCK*, Gent.

The Second Edition with Improvements.

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To my Beloved Daughters,

SARAH LILLINGSTON

AND

MARY LEACH.

THE Church's aim in all her Services was to make them reasonable; and therefore, she hath not only put them in a known Tongue, but also instructs us in the Nature of them, making her Prayer-Book a Sum of Divinity; but because we are fallen into an Age, that many (who call themselves Saints) do actually mock and ridicule her sacred Offices: It's surely a Duty incumbent on all her Obedient Children, to vindicate the Honour of their Holy Mother the Church.

I thought it therefore Time not ill spent (having retired my self to a Private Life) to collect such Reasons out of the Writings of the Reverend Bishops and Doctors of the Church of England, *as may justifie not only her Commands, but enforce our Obedience to her Pious Edicts, and to the Observance of her lawful Ceremonies: And that my Affection may last longer than my Life, I present ye with these my First-Fruits, hoping, that not only the Example and constant Practice of your Ancient Father, but his Advice and Counsel, may prevail with you to persevere to the End, in the Doctrine and Discipline of that Church in which ye have been Baptized, Educated and Instructed, and let not Men deceive you with vain Words.*

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I only at First, designed these Collections for my own private Satisfaction, but I was prevailed upon by some Friends to make them Publick; for this Reason, because they assured me they would be of Use and Advantage to those of the meaner Understanding, and not despised by others that knew them already; which I chuse to say that I may prevent the Censure of those that may think this Publication proceeds from an itching Desire of Applause, or at least from Vain-Glory.

Let not the Meanness of my Performances lessen your Reverence to the Holy Offices of our Church, but live in the constant Use and Practice of them, and the God and Father of our Lord Jesus Christ, will bless you both in Soul and Body, guiding ye by his Counsel here, and bringing ye at last to his Glory; which is the hearty Prayer of

Your Affectionate Father,

April 16.
1694.

J. CLUTTERBUCK.

TO

To the READER.

IT is obſerved by a Reverend and Judicious Author (Dr. *Jo. Cockburn*) That Early Buds are wont to pleaſe the curious who are generally a little impatient; But the Trees flouriſh beſt, and are moſt fruitful, which do not over-haſtily put forth before their proper Seaſon. This Obſervation had I duly conſidered, I ſhould not (to ſatisfie the importunity of ſome Friends) ſo haſtily have Publiſhed my Firſt Thoughts; However it appears that my Intentions to do good have been kindly received, the Firſt Edition being Sold off; and being hereby encouraged to a Second Impreſſion of this Book, and deſirous to have it more Correct and Uſeful; I have made ſome Additions and Enlargements, in giving a ſhort Explication of the *Lord's Prayer* and the *Ten Commandments*, that all may underſtand what they Pray for and Read. This I am ſenſible is very excellently perform'd by ſeveral Eminent Hands, but I ſubmit to the Judgment of ſome worthy Friends, That I ought to conſult the Reader's Eaſe and Conveniency, and not to referr him altogether to what Others have writ. Several Remarks and Obſervations you will meet with in this Edition, which eſcaped my firſt Conſideration.

And laſtly, I have given ſome brief Hints of the Argument and Deſign of each Book of Holy Writ, which may in ſome meaſure aſſiſt in Reading thoſe Sacred Pages.

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The Compilers of the Engliſh COMMON-PRAYER-BOOK were,

Dr. Cranmer, *Archbiſhop of* Canterbury, *Mart.*
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Dr. Redman, *Dean of* Weſtminſter.
Mr. Robinſon, *Archdeacon of* Leiceſter.

May 1549. *Anno Reg.* Edw. 6. *Tertio.*

The *Engliſh Reformation* is the moſt compleat and perfect in its Kind, as retaining the moſt ancient Doctrine and ſoundeſt Confeſſion of Faith, founded upon the Holy Scriptures, and agreeable to the firſt General Councils, the moſt Primitive Church Government, and a Liturgy the beſt accommodated to reconcile and unite Mens Devotions: Such a Liturgy, as Mr. *Fox* the Author of the Martyrology is not afraid to ſay was indited by the Holy Ghoſt; but certainly had a great Teſtimony in the unſpeakable Joy and Contentment holy Men took in it in K. *Edward* the Sixth's days, their Zeal for the Maintenance of it, longing for the Reſtitution of it, and Sealed it with their Blood in Q. *Maries* days, and the Univerſal Triumphs and Acclamations at the Reſtoring of it in Queen *Elizabeth*'s Reign.

Dr. Goodman *Comp. Inquiry.*

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OF THE

CALENDAR,

AND THE

Special USE thereof

IN THE

CHURCH of GOD.

THE *Calendar* of the Church is as full of Benefit as Delight, unto ſuch as are given to the ſerious Study and due Contemplation thereof; for beſides the admirable Order and Diſpoſition of Times, which are neceſſary for the better tranſacting of all Eccleſiaſtical and Secular Affairs; it hath in it a very Beautiful Diſtinction of the Days and Seaſons, whereof ſome are choſen out and ſanctified, and others are put among the Days of the Week to number.

But the chief Uſe of it in the Church of God, is to preſerve a ſolemn Memory, and to continue in their due Seaſon, ſometimes a weekly, and ſometimes an Annual Commemoration of thoſe excellent and high Benefits which God hath beſtowed upon Mankind for the Founding and Propagating of that Chriſtian Religion which we now profeſs; together, with a Direction how to find the Leſſons, which the Church orders to be read every Day in the Week, at Morning and Evening Prayer.

And becauſe the Multitude of Holy Men and Women became ſo exceeding numerous, that all the Days of the Year would not have been ſufficient for a ſeveral Commemoration of them, it was the great Wiſdom and Moderation of thoſe Religious, Grave Prelates, who did reform ſuch things as were many ways amiſs among us, to chuſe One Solemn Day alone, wherein to magnifie God for the Generality of all his Saints together, and to retain ſome few ſelected Days in every Month, for the Special

Memory of ſome Holy Perſons and Actions, hereby avoiding only the Burthen and the unneceſſary Number of Feſtival Days.

Of the Golden Number and Dominical Letter.

THE Golden Number was anciently deviſed to find out the Eccleſiaſtical beginning of the Year which always happen'd between *March* the *7th.* and *April* the *6th.*

And is ſo call'd, becauſe it was written in the *Calendar* with Letters of Gold, right on the Day whereon the Moon chang'd, and is the ſpace of 19 Years, in which the Moon returneth to the ſelf-ſame Day of the Year of the Sun, and therefore is alſo call'd *the Cycle of the Moon*, in which the *Solſtices* and *Equinoctials* do return to all one Point in the *Zodiack*.

To find it every Year, you muſt add One Year to the Year of Chriſt (for Chriſt was Born one Year of the 19 already paſt) then divide the whole by 19, and that which reſteth is the *Golden Number* for that Year, if there be no Surpluſage, it is then 19.

Note, That the *Golden Number* and *Dominical Letter* does change every Year the Firſt day of *January*.

The *Dominical Letter* is ſo call'd, becauſe it ſhews the *Dominical* or *Lord's-Day*, throughout the whole Year.

Note alſo, That the Year of our Lord beginneth the *25th.* day of *March*, the ſame Day ſuppoſed to be the Firſt Day upon which the World was Created, and the Day when Chriſt was conceived in the Womb of the Virgin *Mary*.

A Plain and Rational VINDICATION *and* EXPLANATION *of the Terms, Order and Uſefulneſs of the* LITURGY *of the* Church *of* England, *by Way of* Queſtion *and* Anſwer.

Queſt. *WHY are the Prayers and Publick Services of God ordered to be offered up in the Church?*

Anſw. To offer up to God Publick Service in ſeparate and dedicated Places, (which we call Churches) is moſt fit for the Honour of God, (who ought to have a Place ſet apart for his particular Worſhip, which is not to be Profan'd by any common and ordinary Uſe, as being the Preſence-Chamber of the great King, where he is in the midſt of thoſe that meet in his Name) and our own Profit, for it begets and nouriſheth a Reverence and Awe to God and his Service, and warns us to put off our Shooes when we are upon Holy Ground, and ſo helps Devotion.

Q. *Why do we uncover our Heads when we firſt enter into the Church, and continue ſo before, and after the Prayers are begun and ended?*

A. It is out of Reverence to Him to whom thoſe Places are devoted, and in Memory of thoſe Spiritual Feaſts which we or our Chriſtian Brethren have there taſted.

Q. *Hath our Lord appointed this Publick Service and Worſhip called the Liturgy, under the Goſpel?*

A. He hath only appointed the Materials and Eſſentials in general, *viz.* Prayers, Praiſes, and Confeſſions, *&c.* But for the Manner, and Order, and Method, he hath left to be ordered and appointed by the Church, St. *John* 20. 21.

Q. *Is the Publick Worſhip of God preſcribed by thoſe to whom he hath given Commiſſion, the only true and right Worſhip?*

A. Yes: And all other Forms and Methods offered up in ſtead of that, though never ſo exactly drawn, are ſtrange Worſhip becauſe not commanded.

Q. *Why is the Liturgy of the Church of* England *called Common-Prayer?*

A. Becauſe all the Members have a common Intereſt, and in that Form all of the ſame Communion are obliged to join.

Q. *What's the Meaning of the Word Liturgy?*

A. A Form of Publick Prayers.

Q. *What is Prayer?*

A. Prayer is the lifting up of the Soul to converſe with God, always in Heart and frequently with the Tongue, offering up

our

our Confeſſions and Requeſts together with our Prayers and Thankſgivings in behalf of our ſelves or others, in deprecating of Evils, or ſupplicating for good things Spiritual or Temporal, and a Means to obtain all Bleſſings: It is an high Honour and huge Advantage to us, and is accepted by him as an Acknowledgment of his Authority, and a Teſtimony of our Obſervance. 2. Or in fewer words, Prayer is an earneſt Requeſt to God in the Name of Chriſt for all things neceſſary for Soul or Body, our Selves or Others.

Q. *Why are thoſe Sentences out of the Holy Scripture uſed before we begin in the Morning and Evening Service?*

A. In Imitation of the Ancient People of God, who when they went into their Synagogues to pray, ſtood ſilent a while, to meditate before whom they ſtood; and theſe are choſen by the Church to be Admonitions to Repentance, the better to prepare peoples hearts.

Q. *What Benefit do we reap, by coming to Church before the Prayers begin?*

A. We may find among thoſe Sentences a Meditation fitted for our preſent frame of Spirit, in order to the better diſpoſing us to pray with true Devotion.

Q. *There are Variety of Diſpoſitions, and the ſame Man is not always in the ſame Temper; and becauſe every Man beſt knows his own Eſtate, be pleaſed to put thoſe Sentences of one kind together, in order to ſo good a Work.*

A. The Firſt Rank may conſiſt of thoſe Sentences which contain ſupport for the Fearful, to prevent that exceſſive Dread of God's Wrath, which hinders the Exercise of a ſprightly Devotion, by too much dejecting the Spirit. *Pſ.* 51. 9. *Pſ.* 143. 2. *Jer.* 10. 24.

2. The Second Rank concerns thoſe that doubt of God's Favour, which ſhow how fit they are to ask, and how likely God is to grant, upon their Repentance, notwithſtanding their Unworthineſs, *viz. Pſ.* 51. 17. *Dan.* 9. 10. St. *Luk.* 15. 18, 19.

3. The Third Rank concern the ignorant, who either think they have no Sin, or that a ſlight Repentance will procure Pardon, *viz.* 1 St. *John* 8. 9. *Ezek.* 18. 27.

4. The Fourth Rank are for the Negligent, who deferr this Duty of Repentance, *viz. Pſ.* 51. 3. St. *Matth.* 3. 3.

5. The Fifth Rank are for thoſe, who by Cuſtom grow Cold and Formal, *viz. Joel* 2. 13.

Q. *What mean we by Gracious and Merciful in this laſt Sentence?*

A. By Gracious we underſtand, He's ready to give, and by Merciful, He's apt to forgive.

Of the Exhortation.

Queſt. *WHAT is the Exhortation deſigned for?*

Anſw. To apply and ſet home the preceeding Sentences, and to direct us how we ought to perform the following Confeſſion: It collects the Neceſſity from the Word of God, it inſtructs us in the right Manner, when it hath convinced us that we muſt do it, and gives us the Reaſons why we muſt confeſs and repent ſincerely, juſt now; and then it invites us to that neceſſary Duty, for which it hath ſo well prepared us; ſo that it connects the Sentences and the Confeſſion, making thoſe ſo uſeful, in order to this, that whoever hears them and conſiders the Inferences here made, cannot but be rarely diſpoſed for a Devout Confeſſion; and by this we may perform each Part of the Office with the Spirit, and with the Underſtanding alſo.

Of the Daily Confeſſion.

Queſt. *WHY is the Confeſſion to be ſaid after the Miniſter?*

Anſw. To teſtifie our Conſciouſneſs of Guilt, to take Shame to our ſelves, and give Honour to God; and That (ſince we are all Sinners) our Repentance may be as publick as our Faults have been.

Q. *Why doth the Church begin her Service with Confeſſion of Sin?*

A. Becauſe Sins unrepented of hinder the Succeſs of our Prayers; when the Guilt is removed by penitential Acknowledgments, there is no Bar to God's Grace and Mercy; ſuch as would pray effectually have always begun with Confeſſion.

Q. *How many Parts doth the Confeſſion conſiſt of?*

A. Four: 1. An Introduction which ſets God before us, under two proper Titles, *viz. Almighty and moſt Merciful*; the Firſt to ſhow his Power, and ſtrike us with a holy Fear of his Anger; the Second to manifeſt his Love, and melt us with the Senſe of his Mercy.

2. It conſiſts of an humble Confeſſion concerning the Manner of our Sinning, and of the Nature and the Effect of our Sins, *viz. We have erred* by ſudden, leſſer, and unobſerved Sins, and ſometimes *ſtrayed* farther out of the Ways, which God preſcribes, by willful, groſs, and cuſtomary Tranſgreſſions; ſo that we are become *like loſt Sheep*, helpleſs and expoſed to many Dangers, and of our ſelves, are as well unable as unlikely to return to *Jeſus*, the good Shepherd of our Souls.

We have improved our Original Corruption, which is here properly expreſſed by *the Devices and Deſires of our own hearts*, which

which we have followed, not checking them, but too often fulfilling them; and then they produce Actual Sins, which we confeſs under the general Phraſe of our *Offending againſt his holy Laws:* And that we may be more particular, we reduce our Actual Sins to two ſorts, Sins of Omiſſion and Commiſſion. And then the Effect of Sins is expreſſed by that Phraſe, *There is no Health in us*; that is, no means of Help or Salvation in us, or, we are full both of Spiritual and Bodily Infirmities, ſo that there is no ſound Part in us.

3. It conſiſts of an earneſt Deprecation, containing the Evils we would be delivered from, *viz.* The Guilt of Sin, the Puniſhment and the Power of it, and the Ground on which we hope to prevail.

4. The Confeſſion conſiſts of a devout Petition, intimating to whom we pray, and for what we pray, and to what end.

Q. *In what Words do we pray, that the Guilt of Sin may be taken away?*

A. In thoſe Words; *Have mercy upon us, miſerable Offenders, viz.* Pity and pardon us by taking away the Guilt of our Sins.

Q. *In what Words do we pray to be delivered from the Puniſhment of our Sins?*

A. In thoſe Words: *Spare thou them, O Lord, who confeſs.*

Q. *In what Words do we pray to be delivered from the Power of Sin?*

A. In thoſe Words: *Reſtore thou them that are penitent.*

Q. *What is the Ground on which we hope to prevail?*

A. The Promiſes declared in his Goſpel through *Jeſus Chriſt.*

Q. *To whom do we pray for Grace?*

A. To God the Father, through *Jeſus Chriſt.*

Q. *For what do we pray?*

A. For Piety towards God, Juſtice and Charity towards our Neighbours, Sobriety and Temperance for our ſelves.

Q. *To what end?*

A. To the Glory of God's holy Name.

Q. *Why do we ſay* Amen?

A. To teſtifie our deſire to have all theſe Petitions granted, our faith in the Promiſes, and our hope of Acceptance.

Q. *Why is the Confeſſion and our Prayers to be ſaid kneeling?*

A. That we may expreſs the Humbleneſs of our Minds by the Poſture of our Bodies, which is the fitteſt for Penitents.

Of the Abſolution.

Queſt. *WHY is the Word* Prieſt *uſed by our Church in the Liturgy?*

Anſw. The Engliſh Word by a Contraction of the Syllables has

has its Derivation from *Presbyter*, and according to the Latin Word *Sacerdos*, ſignifies him whoſe mere Charge and Function is about holy things; and therefore ſeems to be a moſt proper Word when he's in the Actual Adminiſtration of holy things.

Beſides, It is not a *Jewiſh* Name, that is, not peculiar to the *Jewiſh* Miniſtery, but common to others, and frequently uſed by the Primitive Chriſtians; and by which the Prophets foretold, that the Miniſters of the Goſpel ſhould be called, and by which St. *Paul* calls them, and by which our Saviour is in a multitude of places ſtyl'd and named the *High-Prieſt* of our Profeſſion, and by which we are call'd, *Rev.* 1. 6. and therefore may lawfully, ſafely, and without any juſt ground of Offence, be uſed by Chriſtians as a Name for the Miniſters of the Goſpel.

Q. *Why muſt the Prieſt pronounce the Abſolution ſtanding?*

A. Becauſe it is an Act of Authority which is ſo to be done.

Q. *Can Man forgive Sin?*

A. God alone can exerciſe this Power in his own right, but he may and hath committed it to others; who do it in his Name, and by his Authority, in the Perſon of Chriſt.

Q. *What Form of Abſolution is this?*

A. It is Declaratory, which is no more than the ſolemn promulgation of a Pardon, upon the Conditions of Faith and Obedience, and it is for the Satisfaction of truly Penitent Sinners, that our Church approves of applying the promiſes of Pardon in Scripture, to the particular caſe of thoſe Perſons, which is that we mean by Abſolution.

But if the Church of *Rome* pretend they can Abſolve whether God will or no, we muſt leave God and them to diſpute that Point. *Biſhop* Stillingfleet, *on* Idol. *p.* 159.

Q. *What other Forms of Abſolution are there in the Liturgy?*

A. Two: One is Petitionary, in the Communion Service; the other is Judiciary, in the Office for the Sick. All theſe Forms in Senſe and Vertue are the ſame, being ſeveral Expreſſions of the ſame thing.

Q. *Muſt the People ſay the Words of the Abſolution after the Prieſt with an audible Voice?*

A. No: Becauſe it is the Privilege and Property of his Office to pronounce it. But our Hearts muſt be intent upon the Directions, and our Souls muſt embrace the Comforts, and we muſt ſeal all with *Amen:* To teſtify how firmly we believe, highly value, and earneſtly deſire thoſe Comforts. The latter part is an Application directing us what to Ask, and ſhewing us what are the Benefits of being Heard.

2. Or in the Judgment of ſome Learned Perſons, it is Petitionary, in which we muſt joyn, *Wherefore we beſeech thee*, &c.

Of

Of the Lord's Prayer.

Queſt. *WHY is the Lord's Prayer united to all the Offices?*

Anſw. To make up their Defects, and to recommend them to our Heavenly Father, who cannot deny us, when we ſpeak the ſame Words which his dear Son hath put into our Mouths; this Prayer being the Foundation and Perfection of all Prayers.

Q. *What did our Lord intend it for?*

A. Not only, for a Pattern to make other Prayers by, but for a form to be uſed in ſo many Words; for when he delivered it the ſecond time, he ſays expreſly: *When you pray, ſay,* S. *Luke* 11. 1. The delivery of the *Lord's Prayer* by St. *Luke* is not the ſame with that related by St. *Matthew*, but another, at another time, and upon another occaſion; whence it follows, That the Diſciples when it was firſt uttered, underſtood not that their Maſter intended it for a Form of Prayer to them, but for a Pattern or Example only; or it may be to inſtruct them in ſpecial in what manner to ask forgiveneſs of Sins; for if they had thought he had given them a Form of Prayer, then they would not have asked him for one now: Wherefore our Saviour this ſecond time uttered himſelf more expreſly.

Thus their Inadvertency becomes our Confirmation, and the Delivery of this Prayer was doubled to his Diſciples, That they and we might hereby know more certainly that our Saviour intended and commended it for a ſet Form of Prayer unto his Church. *Joſ. Meedes* Diatr. *p.* 2.

Q. *What Reaſon may be given that the Phraſes and particular Sentences are taken out of thoſe Forms, which were in Uſe among the Jews in our Saviour's time?*

A. To ſhew that our Lord liked not uneceſſary Novelty in Prayer. *Vide* Dr. *Hammond*, Dr. *Comber*.

Q. *Why is the Lord's Prayer called a perfect Form?*

A. Becauſe it comprehends Petitions ſuitable to all our Wants and intimates all our duty, and was drawn up by our glorious Advocate, who knew his Father's Treaſures as well as our Wants.

Q. *Why are the People commanded to ſay the Lord's Prayer after the Prieſt?*

A. Becauſe we do thereby not only declare our Chriſtian Unity, but we do alſo the greater honour to God and our Bleſſed Saviour, by repeating it in the moſt Solemn manner we are able, and by our Fervency and Devotion therein, we edify our Brethren.

Q. *What are the Parts of this Prayer?*

A. Firſt,

A. Firſt, A Preface, expreſſing the Goodneſs and Greatneſs of him to whom we pray.

Secondly, Seven Petitions: But by many Learned Perſons, they are accounted to be but Six, the two laſt, *Lead us not*, &c. *But deliver* being reckoned to be but one, as relating in both Parts to one another. The firſt three concerning God's Glory, *viz.* the Honour of his Name, the Advancement of his Authority, and the fulfilling of his Will: And the four laſt Petitions concern our own good, *viz.* For temporal Supplies, for Remiſſion of Sins paſt, for prevention of future Sins, and for deliverance from Puniſhment.

Thirdly, A Doxology aſcribing to God Dominion and Might, Mercy and Praiſe.

Q. *What is the Preface to the Lord's Prayer?*

A. Our Father which art in Heaven.

Q. *What doth the Preface direct us in?*

A. To pray unto God as our Father in Chriſt, and therefore willing to help us.

2. As in Heaven, and therefore able to help us.

3. To Pray with and for others.

Q. *What is the meaning of the firſt Petition*, viz. *Hallow'd be thy Name?*

A. By the Name of God, is meant not only his Eſſential Name, which is Himſelf, as known to us in his Titles and Attributes, but whatſoever is call'd by his Name and belongs to him, as his Word, his Worſhip, his Miniſters, with the Places, Times and Things dedicated to his Service; and by Hallowing is meant, That all theſe may be treated with reverent Regards for his Sake, and eſteem'd far above common things, and we deſire that God would enable us and others, in every thing to glorify and honour him above all, in Heart, Word and Deed.

Q. *What do we Pray for in the ſecond Petition*, viz. *Thy Kingdom come?*

A. That Satan's Kingdom may be deſtroy'd, and that God's Kingdom of Grace may be advanc'd, by bringing us and others into it, and by keeping us all in it, and that his Kingdom of Glory may be haſten'd,

Q. *What do we Pray for in the third Petition*, viz. *Thy Will be done in Earth as it is*, &c.?

A. That God would make us and others able and willing to obey his Word, and to ſubmit to his Will in all things, and both theſe with the like Chearfulneſs, Sincerity and Conſtancy as the Angels in Heaven.

Q. *What do we Pray for in the fourth Petition*, viz. *Give us this day our daily Bread?*

A. That

A. That upon our lawful Endeavours we may of God's free Gift receive a competent Portion of the good things of this Life, with all things needful both for our Souls and Bodies, and may enjoy God's Bleſſing with them.

Q. *What do we Pray for in the fifth Petition*, viz. *Forgive us our Treſpaſſes as we*, &c.

A. That through the Satisfaction of Chriſt, we and others may be acquitted both from the Guilt and Puniſhment of Sin, and we pray God to forgive us, as we forgive our Offenders, that our forgiving them may be an Argument to God to forgive us, and an Obligation to our ſelves ſtill to forgive others, that God may ſtill forgive us.

Q. *What do we Pray for in the laſt Petition*, viz. *Lead us not into Temptation*, &c.

A. That God would ſo ſubdue the Fleſh, over-rule the World, and reſtrain Satan, our Spiritual Enemy, that we and others may not be tempted to Sin, however may not fall into it, eſpecially not live impenitently in it, and that we and others may not provoke God by our Sinning and Impenitence to Puniſh us with Evils and Miſeries, Temporal, Spiritual and Eternal.

Q. *What is that Form of Praiſe and Thanksgiving which uſually concludes the Lord's Prayer, call'd the Doxology?*

A. For thine is the Kingdom, *&c.*

In which we Praiſe God aſcribing to him eternal Sovereignty over all, Power to do all, and Glory from all, and from theſe Attributes of God we take encouragement in our Prayers.

Q. *What is the Senſe of* Amen.

A. By the word *Amen*, we declare our Belief that God can, our Hope that he will, and our Deſire that he may grant our Requeſt, or, I truſt that God of his Mercy and Goodneſs will grant what I pray for.

Thus in a fit Method and few Words, this Prayer comprehends and Summs up all Neceſſaries, as may further appear by this ſhort Paraphraſe of the Learned, Pious and Judicious Dr. *Hammond.*

O Merciful Lord God, who haſt vouchſafed to adopt and receive us thy unworthy Creatures into the number of thy Children and Heirs of thy Kingdom; We beſeech thee grant us the Aſſiſtance of thy Grace, that we may reverently Worſhip thee, diligently Serve thee, and readily and chearfully Obey thy Holy Will here on Earth, even as thoſe bleſſed Spirits do in Heaven. And whereas by reaſon of our many Weakneſſes and Frailties we are often hindered and always negligent in the Performance of theſe Duties, we beſeech thee continually to relieve and ſupply us with all Spiritual and Tempo-

ral

poral Neceſſaries for our help and furtherance in thy Service; And in whatſoever we have hitherto been wanting, or have otherwiſe tranſgreſs'd thy holy Will, we beſeech thee mercifully paſs by and pardon it, even as we our ſelves do heartily and ſincerely forgive all thoſe who have wronged or offended us; And that we may not for the future fall again into the like Sins, we beſeech thee graciouſly to aſſiſt and preſerve us in all Temptations, and Powerfully defend and deliver us from all the Aſſaults of our daily Enemies, the World, the Fleſh and the Devil;

For Thou, O Lord, art the Supreme King; Thou art able to do all things, and to Thee is due the Honour and Glory of all, both in this World and that which is to come. Amen.

Q. *Why is the Doxology left out in ſome Offices?*

A. Since St. *Luke* leaves it out, it is omitted ſome time, when the Office is not matter of Praiſe.

If you deſire a further Explanation, it is already excellently performed in this Method, by ſeveral Learned and Reverend Perſons, to which I referr you, *viz.* The *Oxford* Explanation of the Church Catechiſm; Dr. *William*'s Expoſition of the ſame: And once for all, ſo is the Creed, and the Ten Commandments, and the whole Church Catechiſm: And if you have Skill and Leiſure, you will do well in reading the Reverend and Learned Dr. *Hammond*'s Practical Catechiſm, (a Tract never to be highly enough valued) and the Right Reverend Biſhop *Pearſon* on the Creed, and the Reverend Dr. *Comber*, with many other Worthies.

Of the Reſponſes.

Queſt. *WHY are they ſo called?*

Anſw. Becauſe the People anſwer the Prieſt.

Q. *What Reaſon for this Cuſtom?*

A. In conformity to the Primitive Practice.

2. Hereby the Conſent of the Congregation is declared to what we pray for, and it is the Unity of Mind and Voice, and this Agreement in Prayer which hath the Promiſe of prevailing.

3. This grateful Variety and different manner of Addreſs ſerves to quicken the People's Devotion.

4. It engageth their Attention; and ſince they have their ſhare of Duty, they muſt expect till their Turn come, and give heed to do it right, and prepare for their next Reſponſe.

Whereas when the Miniſter doth all, the People naturally grow ſleepy and heedleſs, as if wholly unconcern'd; let us therefore gratefully embrace this Privilege, and make our Reſponſes gravely, and with an audible Voice, which we ſhall find to be a great Help to our Devotion.

Q. *What do theſe Reſponſes conſiſt of?*

A. The two firſt of Prayers taken out of *David*'s Pſalms (the great Storehouſe of Primitive Devotion).

Q. *Why are they placed here?*

A. The Firſt (*O Lord, open thou our*, &c.) is fitly placed here, with reſpect to thoſe Sins we lately confeſſed; and if we be fully ſenſible of our guilt, as we ought to be, it will be needful for us to beg ſuch Evidences of our Pardon, as may free us from the Terrors which ſeal up our Lips; and then we ſhall be fit to praiſe God heartily in the Pſalms which follow.

The Second (*O God, make ſpeed*, &c.) is the Paraphraſe of that remarkable Supplication, *viz. Hoſannah*; which ſignifies, Save now, Lord, we beſeech thee.-----When we look back to thoſe innumerable Evils that have taken hold on us, we cry to God to ſave us ſpeedily from them by his Mercy; and when we look forward to the Duties we are about to do, we pray that he will make haſt to help us by his Grace, without which we cannot do any acceptable Service.

Q. *What do the other two Reſponſes conſiſt of?*

A. Of Praiſes: Firſt, *Glory be to the Father*, &c.

Q. *Why do we riſe up at* Glory be to the Father, *&c.*

A. Upon Suppoſition that our Pardon is granted, we riſe up with joy to ſing, *Glory be to the*, &c. which is a Paraphraſe upon the Song of the Seraphims, *Holy, Holy, Holy*; and gives equal Glory to every Perſon of the Trinity, becauſe each Perſon is *Very God.*

2. We riſe up to ſhew how reſolved we are to ſtand faſt in the Faith of the Holy Trinity.

Q. *Why is it added*, As it was in the Beginning?

A. To ſhew that this was the Primitive Faith, againſt the *Arrians*, who had introduced a new Form of Doxology; ſo that now it ſerves for two Uſes: Firſt, as a ſhorter Creed; and Secondly, for a Hymn of Praiſe. And to quicken us herein, we declare it was ſo in the Beginning; For the Angels ſung the Praiſes of the Trinity, in the Morning of the Creation, *Job* 38.7.

Q. *What doth the Word* Doxology *ſignifie?*

A. A Song of Praiſe.

Q. *Which is the ſecond Reſponſe of Praiſe?*

A. Praiſe the Lord: Which is no other than the Engliſh of *Hallelujah.*

Q. *Why is this ſhort Hymn placed here?*

A. As a return to, *Glory be to the Father*, &c. For as in that we worſhipped the Trinity; ſo in this we do the Unity.

2. As a triumphant Hymn upon the joyful News of our Abſolution, and the overthrow of our ſpiritual Enemies, for which

ſaith

faith the Priest, *Praise the Lord*: And the People readily obey him, replying, *The Lord's name be praised*.

3. It is a proper Preface to the Psalms, called in the Hebrew the Book of Praises.

Of the XCV Psalm.

Quest. *WHY do we begin with this Psalm?*

A. It is a very proper Preparatory to the following Duties, and is called the Invitatory Psalm; and contains a threefold Exhortation.

1. First, To praise God; shewing the Manner how, externally and internally, *v.* 1, 2. And the Reason why, *v.* 3, 4, 5.

2. The Second Exhortation is, to pray to this mighty God for the Manner, humbly giving the Reason, *v.* 6, 7.

3. The third Exhortation is, to hear his Word, directing us to the Manner, speedily, willingly, *v.*8. and warning us by the Example of the *Jews* and their Punishment, that we may not destroy our Souls, by despising and distrusting God's Word as they did.

Q. *Why are the Psalms ordered to be read monthly?*

A. In conformity to the ancient Practice.

2. That they may be made the more familiar to the People, being of all Scripture the fullest of Devotion; so that without difficulty every Man may apply them to his own Case, either directly or by way of Accommodation.

Q. *Why are the Psalms read standing?*

A. By the Erection of our Bodies we express the Elevation or lifting up our Souls to God, and Standing is one of the Postures of Supplicants, and the Psalms do chiefly consist of Prayer and Praise.

Q. *That we may be devout in this holy Exercise, pray inform us how we may sort every Psalm.*

A. Some are of Instruction explaining the Creation, (*Ps.* 8. 104, *&c.*) or the Providence, (*Ps.* 37. 139, 147. *&c.*) or the Passion, (*Ps.* 22. 69.) or the Resurrection and Ascension of Christ, as *Ps.* 2. 16. 90. *&c.*) or his last coming to judgment, (*Ps.* 50. 97.)

2. Some Psalms are of Exhortation, stirring us up to some Acts of moral Vertues; as (*Ps.* 15. 101.) or Positive Religion, *viz.* to study God's Law, or call on his name, (*Ps.* 1. 34. 119. *&c.*) or warning us against Sin, (*Ps.* 7. 11. 58. 64. *&c.*) especially by Punishments inflicted on his own People, (*Ps.* 78. 105. 106 *&c.*)

3. Others are Psalms of Supplication for Pardon, (*Ps.* 25. 51. 143. *&c.*) for Peace, (*Ps.* 4. 42. 63.) for Patience, (*Ps.* 10. 23. 39. *&c.*) and for Deliverance, (*Ps.* 55. 59. 71.) for others, (*Ps.* 21. 72. *&c.*) for the King, for the Church, (*Ps.* 68. 79. 80. *&c.*)

4. Others are Psalms of Praise and Thanksgiving for God's Mercies, (*Ps.* 103. 136. 145.) for Health, as (*Ps.* 116. 130.) for

Plenty and Wealth, (*Pſ.* 65. 144.) Victory over our Enemies, (*Pſ.* 18. 149.) for mercy to our Souls, (*Pſ.* 66. 111. 118.)

Q. *Which are thoſe Pſalms that are call'd*, The Seven Penitential Pſalms.

A. Pſalm the 6. 32. 38. 51. 102. 130. 143.

Q. *Why is* Glory to the Father, *&c. uſed at the end of every Pſalm?*

A. 1. Becauſe we do not only glorifie the Holy Trinity, (which Myſtery is more explicitly revealed to us under the Goſpel, than it was under the Law; and by it we ſignifie, that we believe the ſame God was worſhipped by them as by us; the ſame God that is glorified in the Pſalms having been from the beginning *Father*, *Son*, and *Holy Ghoſt*.)

2. But we alſo fix, as it were, this part of the Old Teſtament for the Service of God under the Goſpel, and make them Evangelical Offices.

Q. *Why are two Leſſons read, one out of the Old Teſtament, and another out of the New?*

A. To ſhew the Harmony and Agreement of both; what was foretold in the one, is fulfilled in the other.

2. This Method of Reading doth tend, or fitly ſerve, that from the ſmaller things the Mind may go forward to the Knowledge of greater.

Q. *What is Holy Scripture?*

A. A perfect Revelation of God's Will, as far as is neceſſary to our Salvation; and a compleat Rule both for our Faith and Manners.

Q. *Why are any Chapters omitted to be read?*

A. Becauſe they are ſuch as have been read already, as the *Chronicles* being for the moſt part the ſame with the *Kings*, or elſe full of Genealogies.

2. The more profitable Chapters are read, the difficulter being not ſo properly ſaid to be omitted, as to be remitted to private Conſideration.

Q. *Why are the Apocryphal appointed to be read?*

A. Not as any Rule of Faith, but becauſe they are excellent Inſtructions of Life and Converſation, and accounted neareſt to Divine of any Writings; and therefore may be read publickly with Profit, and more ſafely than Sermons can be ordinarily preached there.

Q. *Why are thoſe Books call'd Apocryphal.*

A. Becauſe it is doubted whether they be true Scripture, or not certainly known to be ſo; for ſo the Greek word ſignifies.

Q. *That we may profit by hearing the Old Teſtament; pray inform us what the Moral Part of the Law will teach us?*

A. It will teach us what is Sin, together with the Bleſſings and Curſings expreſſed in Phraſes relating to things temporal; but we may ſpiritually apply them.

Q. *What*

Q. *What doth the Hiſtory of Holy Scripture ſerve for?*

A. To confirm our Faith in God's Providence, and comfort us in Affliction, and to warn us againſt Sin.

Q. *What Directions do the Poetick Books of Holy Scripture give us,* viz. *the Songs, Hymns and Pſalms.*

A. Principally to magnify God's Power and Wiſdom, and to render him thanks for Mercies received and Deliverances wrought, and to act prudently in all Eſtates and Conditions, and furniſh us with excellent Proofs of that great Truth, *viz.* That it is the *wiſeſt thing in the World to be a good Man.*

Q. *What do the Prophecies ſerve for?*

A. To excite us to admire the Foreſight and Truth of God, and teach us to truſt in him for that which is not yet accompliſhed; and particularly they abundantly prove, that *Jeſus* is the *Meſſiah* and Saviour of the World.

Q. *What may we learn by hearing the New Teſtament?*

A. In the Goſpels we may ſee God's Love to us, and the great Things which *Jeſus* did and ſuffered for us, whoſe Doctrine is the perfect Rule, and his Practice the compleat Example of all Piety and Vertue; and God hath ſo ſet him that we might follow his Steps.

2. Out of the Epiſtles we may learn the higher Myſteries of Faith, and the more peculiar duties of our Religion, and the Privileges and Rewards of Chriſtians.

Of the Hymns.

Queſt. *WHY are the Hymns appointed to be read after the firſt and ſecond Leſſon?*

A. Beſides Antiquity there is great Reaſon for this Interpoſition of Hymns; for by this variety People are ſecured againſt Wearineſs and Diſtraction: But the chief Reaſon is, in reſpect to the great benefit we receive from the Word of God; for which we do daily praiſe him.

Q. *Why are they ſung ſtanding?*

A. Muſick makes the Service of God more eaſie; and Singing enkindles a holy Flame in the Mind and Affections: And by the Poſture of Standing, we fitly expreſs the lifting up of our Hearts in Joy, and it is a Reverend Poſture in our Addreſſes to God.

Q. *Why are the Hymns call'd the* Te Deum, *the* Magnificat, *&c.*

A. Becauſe theſe are the firſt words in the Hymns in Latin, as *Te Deum Laudamus.*

Q. *Who compoſed the* Te Deum, *and what doth it contain?*

A. St. *Ambroſe* compoſed it, and it contains three Particulars, 1. An Act of Praiſe, a Confeſſion of Faith, and a Supplication.

Q. *Why is not* Glory to the Father, *&c. annex'd to the* Te Deum *as well as to the other Hymns?*

 A. Be-

A. Becauſe *Te Deum* is a kind of Creed, expreſs'd in the faſhion of a *Glory be to the Father*, &c.

Q. *Pray give an account of the other Hymns, appointed to be ſaid after the firſt and ſecond Leſſons.*

Of the Benedicite.

THIS Hymn, the Song of the three Children, is ſometimes uſed after the Firſt Leſſon; which although it be not Canonical Scripture, yet it is an exact Paraphraſe on the 148 Pſalm, and ſo like thereto in Words and Senſe, that whoever deſpiſeth this, reproacheth that part of the ſacred Canon. As for the matter of it, it is an elegant Summons to all God's Works to praiſe him; intimating that they all ſet out his Glory, and invite us who have the benefit of them, to praiſe and magnifie his Name for them; or it is as if they had ſaid, the Lord is to be praiſed by or in theſe things; when the Leſſon treats of the Creation or any wonderful act of God's Providence, then it is very proper to uſe this Hymn.

Of the Benedictus.

THIS Hymn was compoſed by holy *Zachary* upon the firſt notice, that God had ſent a Saviour to Mankind, and is one of the firſt Evangelical Hymns indicted by God's Spirit upon this occaſion, and its fitneſs for this place is unqueſtionable.

Of the C Pſalm.

THIS Pſalm was firſt compoſed for a Form of Publick Thankſgiving, to be ſung by courſe at the Oblation of the Peace-Offering; and ſo may well be uſed by us after we have heard the Goſpel of Peace.

Of the Magnificat.

THIS Hymn was indicted by the Bleſſed Virgin, and when we hear in the Leſſons like Examples of God's Mercy, and are told of thoſe Prophecies and Promiſes which are now fulfill'd in Chriſt's Birth, we may be expected to rejoice with her in the ſame Words.

Of the XCVIII Pſalm.

THERE is a great Similitude between this Pſalm and the *Magnificat*, only the 98*th* Pſalm ſeems more proper, when the Evening firſt Leſſon mentions ſome great and eminent Deliverance of God's People.

Of

Of the Nunc dimittis.

AFter the ſecond Evening Leſſon out of the Epiſtles of the Holy Apoſtles, the *Nunc dimittis* is moſt commonly uſed; A Hymn compoſed by *Simeon*; The occaſion of it was his meeting Chriſt in the Temple; and though we cannot ſee our Saviour with our bodily Eyes, as he did, yet he's by the Writings of the Apoſtles daily preſented to the Eyes of our Faith; and if we were as much concern'd for Heaven; and as looſe from the Love of the World, as old *Simeon* was, and as we ought to be; we might upon the View of Chriſt in his holy Word by Faith be daily ready to ſing this Hymn.

Of the LXVII Pſalm.

THIS Pſalm is parallel to the former Evangelical Hymn; *David* prayed for that ſaving Health, which old *Simeon* rejoiced to ſee, and both of them praiſed God upon the Foreſight they had, that it would be made known to us, as it is this day, by the Voices of the Apoſtles.

Of the Apoſtles Creed.

Queſt. *WHY is it called the* Apoſtles *Creed?*

A. It is called a *Creed* from the Latin word *Credo, to believe*; becauſe it contains ſuch Points of Chriſtian Doctrine, as are moſt neceſſary to be believed.

2. It's called the *Apoſtles Creed*, partly becauſe of the Apoſtolical Doctrine contained in it; but rather, becauſe it was compoſed by the Apoſtles, or at leaſt, in or near the Apoſtolical Times; and it conſiſts alſo of Twelve Articles, according to the number of the Twelve Apoſtles.

Q. *Why did the ancient Councils make new ones?*

A. They declare they did (not make new ones) only largely expound ſuch Articles as Hereticks diſputed againſt.

Q. *If this be a genuine and true Compoſure, then is it not of equal Authority with the holy Scriptures?*

A. 'Tis the ſame thing in a *Compendium* or ſhort Way, and differs only in Form, not in Senſe.

Q. *Why is the Creed placed after the Leſſons, and before the Prayers?*

A. We confeſs that Faith which the Leſſons teach.

2. It's the Foundation of all our Petitions, for we cannot call on him on whom we have not believed.

Q. *Why is the Creed often repeated?*

A. Becauſe we had need look well to our Faith, and be

careful to keep that intire; by often rehearsing we guard our Souls with it.

2. It's a plighting our Faith and Fidelity to God; and Confession is as necessary to Salvation, as believing.

Q. *Why must we repeat it with an audible Voice?*

A. Because by so doing every one gives his positive and particular Assent; and by it evidenceth to the Church his sound Belief.

Q. *Why is it repeated standing?*

A. By this Gesture we signifie our readiness to profess, and our resolution to adhere and stand to this Faith, and earnestly contend for it. And in our daily use of this Sacred Form, let us devoutly apply every Article to be both a ground for our Prayer, and a guide to our Lives.

Q. *Why do we Bow at the Name of* Jesus?

A. The mentioning of the Name of *Jesus*, puts us in Mind of him we owe all manner of Reverence to, which we express by Bowing. *Bishop* Stillingfleet.

Q. *Why do we say* Amen *after the rehearsing of it?*

A. To testify our stedfast belief of it, and our desire to live as those that heartily believe it.

Q. *What is meant by the word* I Believe.

A. As with a certain and full perswasion I assent; so with a fix'd and undaunted resolution I profess, and with this Faith in my Heart and Confession in my Mouth, in respect of the whole Body of the Creed and every Article, I sincerely, readily and resolvedly say, *I Believe.*

Q. *How may we know when we rightly believe in God the Father?*

A. When we love him, fear him and serve him, as our great Creator and merciful Preserver.

Q. *How may we know when we rightly believe in God the Son?*

A. When we submit to him, trust in him and obey him, as our only Lord and Saviour.

Q. *How may we know when we rightly believe in God the Holy Ghost?*

A. When we follow his Directions, and make use of his Assistance as our Guide, Sanctifier and Comforter.

Q. *Why is God the Son said in the Catechism to redeem me and all Mankind, when the greatest part perish without the benefit of his Redemption?*

A. The price of his Blood which he paid was sufficient for the Ransom of the whole World, and is available to as many as God in his abundant Goodness and Mercy shall judge worthy to be Partakers of the Inheritance with the Saints in Life; but to none of those that do profess to be the Disciples of the Holy Jesus,

Jeſus, but ſuch as obſerve the Conditions, *viz.* Faith and Repentance required in his Bleſſed Goſpel.

Q. *How is the Holy Ghoſt ſaid to Sanctify all the Elect People of God?*

A. By calling them out and ſeparating them from the reſt of the World (which is properly to Sanctify) as well as by putting good Motions and Affections in them, and inſpiring them with Holineſs, by which they become God's choice and peculiar People.

Q. *What may we mean when we ſay Chriſt deſcended into Hell?*

A. The word *Hell* is a Saxon word, which is as much as covered or hidden, and in the Original Propriety both of the Greek and Engliſh, it ſignifies no more than the place which is unſeen, or removed from Men's ſight; ſo that the meaning may be, When all the Sufferings of Chriſt were finiſh'd upon the Croſs, and his Soul ſeparated from his Body, altho' his Body was dead, his Soul dy'd not, but underwent the condition of the Souls of ſuch as die, being he dy'd in the Similitude of a Sinner, his Soul went to the place where the Souls of Men are kept who die for their Sins, and ſo did wholly undergo the Law of Death, contenting himſelf during his three days of Humiliation with the imperfect Happineſs which the Souls of Holy Men are under till the general Reſurrection from the Dead. *Biſhop* Pearſon.

Q. *Why is the Church call'd Holy and Catholick?*

A. It is call'd Holy, becauſe it is joined to God in Covenant, and the true Members of it are ſanctified by the Spirit of Holineſs.

2. And it is call'd Catholick or Univerſal, becauſe it is ſpread over all the World, and not confined as it was among the *Jews* to one particular place.

Q. *What may we underſtand by the Communion of Saints?*

A. That ſuch Perſons as are truly ſanctified in the Church of Chriſt, have fellowſhip with God the Father, God the Son, and God the Holy Ghoſt, as dwelling with them, and taking up their Habitations in them; that they partake of the Care and Kindneſs of the bleſſed Angels; that beſide the external fellowſhip which they have in the Word and Sacraments with all the Members of the Church, they have an intimate Union and Conjunction with all the Saints on Earth as living Members of Chriſt, and have fellowſhip likewiſe with all the Saints departed in the true Faith and Fear of God. *Biſhop* Pearſon.

2. If this Anſwer be too myſtical and obſcure, embrace this pithy and plain one; The Chriſtian Church or Society of Believers, as one Body, is United by a participation of all Spiritual things, as Word, Sacraments, *&c.* and Communication of all Temporal

Temporal things, and a fellow-feeling of one anothers condition by all the Members of the Body.

Of St. Athanaſius's *Creed, commonly ſo called.*

IT's an Explanation of the great Myſteries of the Trinity, and of Chriſt's Incarnation, againſt the *Arrians* and other Hereticks, and hath been received with great Veneration by the *Greek* and *Latin* Churches; and many of the Reformed as well as the *Romaniſt* do hold, that *Athanaſius* Biſhop of *Alexandria* was the Author; and all agree that nothing in this or the *Nicene* Creed materially different from that which the Apoſtles Creed had contained, nor nothing really ſuperadded to it, but were deſigned by the Compilers, to fence the Catholick Orthodox Faith againſt the Corruptions and Depravations; or elſe from the Doubtings and Contradictions of Hereticks, and is the Quinteſſence of ancient Orthodox Divinity.

Q. *Why are thoſe Cenſures affix'd in the beginning, middle, and end of the* Athanaſian *Creed?*

A. They muſt be interpreted by their Oppoſition to thoſe Hereſies that had invaded the Church, which were Acts of Carnality in them, that broached and maintained them againſt the Apoſtolick Doctrine, and contradictory to that Foundation which had been reſolved on; and were therefore to be anathematized after this manner, and with Deteſtation baniſhed out of the Church.

2. If any ſcruple at the poſitive denying Salvation to ſuch as do not believe theſe Articles, let them remember ſuch as hold any fundamental Hereſies are condemned in Scripture; and the Doctrines are called Damnable Hereſies.

Let us therefore firmly believe and devoutly uſe this Form, bleſſing God for theſe clear Explications of the ſublime Myſteries of the Trinity and *Chriſt*'s Incarnation; in which we muſt ſtrive to underſtand as much as we can, and ſupply the Reſt with Silence, Submiſſion and Adoration.

Of the Verſicles and Reſponſals, or ſhort Verſes and Anſwers.

Queſt. *WHY, after we have repeated the Creed, do we begin with the Form of Salutation,* viz. The Lord be with you?

Anſw. Such mutual Salutations are excellent Expreſſions of the Communion of Saints, and Incentives and Provocations to Charity, and Love one of another, ſince we cannot pray without God's Help, therefore the Miniſter prays, *That the Lord may be*

be with them to aſſiſt them; and ſince the Miniſter prays for all the People, they deſire he may heartily and devoutly offer up theſe Prayers in their Behalf, ſaying, *The Lord be with thy Spirit.*

Q. *Why are thoſe Words* Let us pray, *often repeated?*

A. It is a kind of Watch-Word, or Signal of Battel, to ſummon us all with united Forces to beſiege Heaven it ſelf with our Holy Importunities: And,

2. It's a Warning to every one to lay aſide all vain Thoughts, and only to mind this great Work we have in Hand.

Q. *Why are thoſe Verſicles,* Lord have Mercy upon us, *Three times repeated?*

A. Becauſe it is a moſt Pathetick Petition of Mercy to the Bleſſed Trinity, called by the Ancients *a Short Litany*, and is a Preparation to the Lord's Prayer.

Q. *Why is the Lord's Prayer again repeated?*

A. Becauſe it conſecrates all the reſt of our Prayers, and makes way for them, and if we did not put up any Petition with Fervency enough before; we may now make amends for it, by asking that with a double Earneſtneſs.

Q. *Why are thoſe ſhort Verſicles and Reſponſals uſed?*

A. It was the Primitive Way of Praying, and they contain the Sum of all the following Collects.

1. The Firſt, *O Lord, ſhew thy Mercy*, &c. being a Petition for Mercy and Salvation, anſwers to the *Sunday* Collect.

2. The Second, *O Lord, ſave the King*, anſwers to the Collects for the King and his Family.

3. The Third, *Endue thy Miniſters*, &c. and the Fourth, *O Lord, ſave thy People*, &c. anſwer the Collect for the Clergy and People.

5. The Fifth, *Give Peace in our Time*, &c. anſwers the Morning and Evening Collects, for Peace and Safety.

6. The Sixth, *O God, make clean*, &c. anſwers the Morning and Evening Collects for Grace.

And thus by this Alternate Way of Reſponſes, or anſwering and ſpeaking by turns one after another, firſt the Miniſter, then the People, we fit our ſelves the better for the following Collects.

Q. *Are there any other Reaſons for the Uſe of theſe Verſicles and Reſponſals?*

A. They refreſh the Peoples Attention, and teach them their Part at Publick Prayers, and unite the Affection of them all together, and help to keep them in a League of perpetual Amity.

Q. *Why doth the Prieſt, ſometimes kneel, and ſometimes ſtand?*

A. The Miniſter, as a Sinner, kneels with the People in all Confeſſions and Penitential Prayers, but ſtands in other Offices to ſignifie his Office and Authority.

Q. *Why*

Q. *Why do we turn to the East in our Prayers and Creed?*

A. Because it's accounted the most worthy Part of the World, by being first visited by the rising Sun; which may mind us of the great Honour and Majesty of the Person we speak to.

2. Because the Altar, or Holy Table, is placed there, where God affords his most Gracious and Mysterious presence, and the Priest or Minister used to officiate there, and it was look'd upon as unseemly to turn their Backs upon one or the other in their Prayers or Postures.

3. From *Adam* to *Abraham*'s Time, the whole World worshipped toward the East, and the Christians from the beginning built their Churches and worshipped themselves toward the East, not only in opposition to the *Jews* who worshipped towards the West, but because they expected our Saviour, who is call'd *Oriens ex alto*, or the day-spring from on high to come from thence according to his promise, *Matth.* 24. 27.

Of Collects.

Quest. *WHY are these short Forms of Prayer used?*

Answ. Because our Saviour himself taught and commended the frequent use of brief Forms of Prayer, and the Primitive Christians were wont to pray in that manner, from whom the Collects were derived.

Q. *Why are they called Collects?*

A. Because they are Collected generally out of the Epistles and Gospels, and are a brief Collection of all things necessary for Soul and Body.

2. Or because they are repeated in Publick, when the People are collected and gathered together.

Q. *How long have they been used in the Church?*

A. Most of them are above a Thousand Years old, having been used in the Western Church, from the Time of St. *Gregory* the Great, and are Forms for any Blessing, or any Grace that we would ask for our selves, or others.

Q. *Pray direct us where we may find among them Prayers on every Occasion?*

A. If we would pray for things spiritual for our own Souls, *viz.* for the Gifts of the Spirit, See *the Prayer for St.* Barnabas's *Day.*

2. If we would pray for Pardon, See the 12, the 21, 24. *Sunday* after *Trinity.*

3. If for the Benefit of Christ's Death and Acceptance through him, See *Annunciation* and *Purification*, and 2. *Sunday* after *Epiphany.*

4. If

4. If for the Comfort, Direction and Illumination of the Spirit, See 1. after *Aſcenſion*, *Whitſunday*, and 19. after *Trinity*.

5. If for the Succeſs of our Hearing, Reading and Faſting, See St. *Barth.* St. *Luke*, 2. *Ad.* 1. *Lent.*

If for Succeſs of our Prayers, 10. and 23. after *Trinity*.

6. If for Grace in general, to convert us from Sins, See 1. *Adv.* 1. after *Eaſter*, St. *Andrew*, *James*, *Matthew*.

If to deliver us from Temptation, 4. *Adv.* 4. after *Eaſter*, 18. *Trinity*.

If to enable us to do good, 5. after *Eaſter* 1, 9, 11, 13, 17, 25. after *Trinity*.

If to bring us finally to eternal Glory, *Epiph.* 6. after *Epiph.*

7. If for the particular Graces of Regeneration, See *Chriſtmas-Day*.

If for Charity, See *Quinquageſ. Sunday*.

If for Mortification, See *Circumciſion*, *Eaſt. Even*.

For Contrition, See *Aſh-Wedneſday*.

For the Love of God, See 3. and 4. after *Eaſter*.

For Heavenly Deſires, See *Aſcenſion-Day*.

For a Right and Firm Faith, *Trinity-Sunday* 7. after *Trinity*, and St. *Thomas*, St. *Mark*.

For Grace to imitate Chriſt, 6. *Lent*, 2. after *Eaſt.*

For Grace to imitate his Saints, See St. *Stephen*, St. *Paul*, St. *Philip* and *Jacob*, St. *John Baptiſt*, *All Saints*, and *Innocents*.

If we would pray for Temporal Bleſſings,

1. For God's Providence, See 2, 3, 4, 20. after *Trinity* and St. *Michael*.

2. For Deliverance from Enemies and Judgments, See the 3. of *Lent*, *Sexag. Septuageſ.*

3. For Support under Afflictions, 4. of *Lent*.

4. For Defence, 3, 4. after *Epiphany*.

For Supply of all good things, 6. 15. after *Trin.*

If we would pray for Body and Soul both, 2, 5. of *Lent*.

For thoſe without the Church, See *Good-Friday*.

For thoſe within, that the People may have Truth, Unity, and Peace, 5. after *Epiph. Good-Friday*, St. *John*, *Simon*, *Jude*, and the 5, 16, 22. after *Trinity*.

That the Miniſters may be fit, diligent and ſucceſsful, See St. *Matthias*, St. *Peter*, 3. of *Advent*.

Q. *Why in the Collect for Peace, do we pray, That God would* defend us in *(and not from)* the Aſſaults of our Enemies?

A. Becauſe the latter is more than ever he promiſed, or we can expect; but in the former we pray, tho' they attack us, they may not be able to hurt us.

Q. *What Difference do you obſerve betwixt the Collect for Peace, in the Morning, and that in the Evening?* *A.* We

A. We beg outward Peace in the Morning, to ſecure us againſt the Troubles of the World, in which the Buſineſs of the Day engageth us; and in the Evening we beg inward Peace, to comfort and quiet our Minds when we are to take our Reſt.

Q. *What pray we for in theſe Words*, Lighten our Darkneſs?

A. That our Underſtandings may be enlightned with the Knowledge of God's Providence, and our Hearts cheared with the Aſſurance of his Protection.

2. If that anſwer be too Allegorical thus, That God by the Light of his Countenance and Favour would protect us in this diſconſolate time of Darkneſs, and chear us with the aſſurance of his Protection.

Q. *By whom was the Prayer for the King made, and what doth that Expreſſion mean*, The only Ruler of Princes?

A. The Firſt Reformers of the *Church* of *England* made the Prayer, and by that Expreſſion we declare that Kings are only accountable to God; therefore we have the more need to pray for them, that he would direct them to do well, and guide them who are to rule us, that this their mighty Power may be our Safety and our Peace; for if it ſhould be otherwiſe, we neither will nor can oppoſe them, having no other Arms againſt our Prince but Prayers and Tears.

Q. *Why is that Expreſſion in the Prayer for the Clergy uſed*, viz. who alone worketh great Marvels?

A. Becauſe to make a Church, and to beſtow miraculous Gifts on it, to gather it out of Infidels and to protect it from its Enemies, is an Act of as great Power, and a greater Miracle of Love than to create the World, therefore the Preface is very ſuitable.

Q. *Who are meant by Curates in the Prayer for the Clergy*?

A. Prieſts and Deacons, to whom the Biſhop commits the Care of Souls.

Q. *What is meant by that word* Expedient, *in the Prayer of St.* Chryſoſtom?

A. Leſt we have ignorantly asked any thing unfit, we put in this caution, That God will fulfil our Petitions ſo as may be moſt expedient for us, that is, How, When and Which of them he pleaſeth, and ſees will be for our good.

Q. *Why is the Bleſſing pronounced by the Biſhop, if preſent?*

A. For the Honour of his Authority, *Heb.* 7. 7.

Q. *What doth the Bleſſing contain, and in what Poſture ought we to receive it?*

A. It contains the whole Order of our Salvation, the Firſt for our Juſtification, the Second for our Conſolation, and the Third for Sanctification, which ought to be received by us

on our Knees, for it's God that bleſſeth us by the Mouth of his Miniſter.

Of the Litany.

Queſt. *WHAT doth the Name ſignifie?*

Anſw. An humble and earneſt Supplication made to God in Adverſity.

Q. *When were theſe Forms firſt brought into the Church?*

A. About Four Hundred Years after *Chriſt*, in Times of great Calamity, for the appeaſing of God's Wrath.

2. Others think the Practice is derived from the Apoſtles and the Cuſtom of their Times.

Q. *By what Motives are your Addreſſes urged?*

A. By Two: Becauſe we are miſerable, and becauſe we are Sinners.

Q. *Why do the People anſwer to every Petition?*

A. By theſe Suffrages their Devotion is excited, quickned and exerciſed, and every Word is ſignificant; for there,

1. We declare we ask every thing with Humility and Earneſtneſs, by the word *We Beſeech.*

2. With Faith by calling him, we pray unto *Good Lord.*

3. We declare we ſeek not to Saints or Angels to hear us, but to our God alone, *We beſeech Thee*, &c.

All which ſhews the ſtupidity and baſeneſs of thoſe who are Mute at this part of this excellent Litany, whoſe Bodies are preſent, but their Souls (it is to be feared) are abſent from this Service; for whoſoever would perform it with a preſent Mind cannot be better helped by any Means, than by carefully attending, When and How he ought to ſay this Devout Anſwer, *We Beſeech*, &c.

Q. *Why is the Litany broke into ſo many ſhort Ejaculations, and not one continued Prayer?*

A. That the Intention and Devotion, which is moſt neceſſary in Prayer may not be dulled, and vaniſh (as in a long Prayer it's apt to do) but be quickned, and the nearer to the End the ſhorter and livelier are the Expreſſions; ſtrengthning our Devotion, by raiſing in us an Apprehenſion of our Miſery and Diſtreſs, and therefore crying out, *O Lamb of God*, &c.

Q. *Why is the Litany ordered to be read on* Sunday, Wedneſday, *and* Friday?

A. Upon *Sunday* in Honour to that Day, it being the Chief Service, and on *Wedneſdays* and *Fridays* becauſe they are Days of publick Aſſemblies and Faſtings, and commanded more particularly to be ſaid by the Miniſter thoſe Days weekly, tho' they be not Holy-days. *Canon the 15th.*

Q. *Why*

Q. *Why do we repeat the First Four Verſes intirely after the Miniſter?*

A. Becauſe it is as well a Confeſſion of Faith as an Epitome or Sum of the whole Litany.

Q. *Why do we pray to every Perſon in the Holy Trinity, apart?*

A. Becauſe as we acknowledge every Perſon by himſelf to be God and Lord, ſo we worſhip each Perſon apart.

Q. *What is meant by a Perſon in the Holy Trinity?*

A. Perſon, is a diſtinct Subſiſtence of the whole Godhead. There are Three Divine Perſons, which are not Three ſeveral Subſtances; but Three diſtinct Subſiſtences, or Three divers Manner of Being of one and the ſame Subſtance and Divine Eſſence, which Divine Eſſence is neither divided nor diſtinguiſh'd; But the Three Perſons in the Divine Eſſence are diſtinguiſh'd among themſelves by their Names, by their Order, and by their Actions or Properties.

Q. *Why is the Divine Eſſence ſometimes call'd* Unity *and ſometimes* Trinity.

A. Becauſe the Divine Eſſence common to all the Three Perſons is but One, we call the ſame *Unity*. But becauſe there be Three diſtinct Perſons in this one indiviſible Eſſence, we call the ſame *Trinity*.

Q. *Why is the Third Perſon named the* Holy Ghoſt.

A. Becauſe He is Spiritual without a Body.

2. Becauſe He is Spired, and as it were breathed from both the Father and the Son, that is Proceeding from them both.

And He is call'd *Holy*, both becauſe He is Holy in his own Nature, and alſo the immediate Sanctifier of all true Believers.

Q. *Why is the Second Perſon called* God the Son, *and not the Son of God?*

A. In Oppoſition to the *Arrian* Hereſie, who denied the Divinity of the Son, therefore we own him to be God equal with the Father, and give him the ſame Worſhip.

Q. *Sith no Church in the World hath ſo compleat a Form, pray inſtruct us in that curious and comprehenſive Method?*

A. It's introduced with an Invocation of the Bleſſed Trinity, ſeverally and conjunctly in the Four firſt Verſes.

2. It contains Deprecations for Forbearance, *v.* 5. For Deliverance from Spiritual, Temporal, and Eternal Evils, *v.* 6, 7, 8, 9, 10. Noting alſo the Means by which, *v.* 11, 12. and the ſpecial Time when, we ſhould be delivered, *v.* 13.

3. It contains Interceſſions for the whole Church, *v.* 14. For this Church, and in it for the King and His Royal Family, *v.* 15, 16, 17, 18. And for the Clergy, *v.* 19. For the Nobility and Magiſtrates, *v.* 20, 21. and the People, *v.* 22. For all Eſtates

of

of Men we beg Peace, *v.* 23. and Grace, *v.* 24, 25, 26, 27. For the Comfort of the Afflicted, *v.* 28, 29, 30, 31. and for Forgiveneſs of our Enemies, *v.* 32; and we pray for our ſelves, that we may have Plenty, *v.* 33. and Grace, *v.* 34.

4. It contains Supplications, 1. To preſs the former Petitions in Addreſſes to the Son of God and the whole *Trinity*; and to prevent, or remove evil in the Lord's Prayer, in the Prayer againſt Perſecution and the Alternate Requeſts, and to ſanctifie evil not removed in the laſt Collect.

Q. *Why do we begin to ask with theſe Deprecations?*

A. Becauſe Deliverance from Evil is the Firſt Step to Felicity, and the proper Buſineſs of Litany.

Q. *Why in the Petition for Forbearance do we pray*, That God would not remember the Sins of our Fathers?

A. When God puniſheth Sin, he's ſaid to remember them, and we know there is a vaſt Heap of our own and our Fathers Sins unrevenged, and God may juſtly puniſh us for them, when we make them ours by Imitation.

Q. *What is the Sum of all theſe Deprecations?*

A. Deliverance from the Evils of Sin and Puniſhment, comprehended in thoſe two general Words, Evil and Miſchief, which ſignifie Wickedneſs and Miſery.

Q. *Why in the Firſt Place, do we pray to be delivered from the Evil of Sin?*

A. Becauſe it is the Firſt, greateſt, and only real Evil, and the ſole Cauſe of all the Miſchiefs that do befall us; and by it the Church teacheth us, that they begin at the wrong End that pray againſt Affliction rather than Sin.

Q. *What is the occaſion of drawing us into this evil?*

A. The Crafts and Aſſaults of the Devil.

Q. *What are thoſe Sins mentioned, which concern our ſelves?*

A. Blindneſs of Heart, Pride, Vain-Glory and Hypocriſie.

Q. *What are thoſe Sins againſt our Neighbours?*

A. Envy, Hatred, Malice, Uncharitableneſs.

Q. *What mean we by* Fornication and all other deadly Sins?

A. Fornication is not to be reſtrained to the defiling of ſingle Perſons, but comprehends all Acts of Uncleanneſs.

Q. *Is any Sin Venial or Pardonable in its own Nature?*

A. No: But yet with St. *John* we affirm as to the Event, there is a Sin unto Death, and there is a Sin not unto Death, and it's from thoſe open and grievous Sins of Preſumption which keep Men from Repentance, and uſually end in Damnation; which we pray to be delivered from under the Name of Deadly Sins, of which we have a Catalogue, 1 *Cor.* 6. 9, 10.

Q. *What do the Deceits of the World, Fleſh and Devil comprehend?*

A. All other Kinds of Sin; and becauſe all Sin is managed by thoſe Three Enemies, therefore they are mentioned.

Q. *What do we pray againſt in that Petition,* from Lightning and Tempeſt, *&c?*

A. For the Removal of the Effects, *viz.* Judgments.

Q. *What mean we by* Sudden Death?

A. Either an untimely Death before the Term which Nature allots; or, a violent Death by ſtabbing, burning, drowning, *&c.* or elſe it ſignifies the dying in a Moment of Time.

Q. *Why are all theſe kind of Deaths to be prayed againſt?*

A. Becauſe they leave our Relations without Comfort.

2. They leave our worldly Concerns unſettled.

3. They deprive us of the neceſſary preparative Ordinances for Death.

4. They give us no Time to fit our Souls for our great Account.

The Frequency and fearfulneſs of Earthquakes gave the Firſt occaſion to this Prayer againſt Sudden Death (as Dr. *Hakewell* tells us) but tho' this ſort of Calamity be more rare in this than in ſome other Countries, and leſs dreadful now than in former Ages, ſo that this Petition (at leaſt as to us may ſeem leſs needful upon that account; yet how many are the Caſualties and Dangers we are continually expoſed to, that may put a ſudden Period to our Lives? which to beg the Divine Protection to be preſerv'd and delivered from, a Judicious Author looks upon as the moſt proper and direct ſenſe of this Petition, and let that Man alone (ſaith he) who judgeth this unfit, condemn and reject this Petition againſt Sudden Death.

Q. *What's comprehended in that Petition,* from Sedition, *&c?*

A. We pray againſt the Cauſes of thoſe ſad Effects, which ſuch Evils may bring upon the Kingdom and Church.

Q. *Why was* Rebellion *and* Schiſm *added ſince King* Charles II's *Happy Reſtauration?*

A. Becauſe *Rebellion* and *Schiſm* did murder one of the beſt of Kings, and Thouſands of his loyal Subjects, and alſo pull'd the Church to pieces.

Q. *What are the means we pray to be delivered by?*

A. His *Holy Incarnation*, &c.

Q. *Why are ſuch Petitions as theſe called by the Latins* Obſecrationes?

A. Becauſe we urge the party, of whom we ask, by all that is dear to him; and in theſe we commemorate all that our dear Redeemer did for us in his Life, at his Death, and after his Death; and by all the Love he ſhewed to us, by all the Torments he endured for us, by all the glorious

Things,

Things he intends for us; we beſeech him to deliver us from theſe Evils.

Q. *Is not this called* Conjuration?

A. Yes: Ignorant Malice hath ſo cenſured it, when it is the moſt devout and moving Oratory in the World.

Q. *What is the* Croſs *here put for?*

A. Not for the Wood, (which the Papiſts ſuperſtitiouſly adore, but) for the Torments he ſuffered thereon; and his *Croſs* comprehends the pains of his Body, his Paſſion, and the Anguiſh of his Mind.

All theſe Arguments, devoutly urged, have a mighty Force in them.

Q. *When is the ſeaſon that we pray for Deliverance?*

A. It is expreſſed in that Petition, *In all Time of our Tribulation*, &c.

Q. *Why is that part which we call* Interceſſion *uſed in the Litany?*

A. Becauſe it is commanded by God, and in Chriſtian Charity we ought to deſire Bleſſings for all ſorts of Men?

Q. *Why do we begin in our Interceſſions with the Holy Church Univerſal?*

A. Becauſe we ought to be more concern'd for the good of the Whole, than of any particular Part.

Q. *Why do we beg of God to Rule and Govern* All Churches *in the right Way, which is left out by the* Romaniſts?

A. Becauſe when theſe Petitions were firſt made, it is not likely that the Doctrine of Infallibility was maintain'd, either in the *Roman* Church, or any other Part of the Chriſtian World; and that any particular Church may fall into wrong Ways, the very *Roman* Church which boaſts of its Infallibility has demonſtrated, and by ſad Experience, we find that no particular Church is free from the poſſibility of being deceived, altho' we believe that God will not ſuffer the whole Univerſal Church at once to fall into any grievous Error.

Q. *What do we pray for in thoſe Petitions for the King?*

A. Our firſt Requeſts are for the King's ſpiritual Good, that he may be throughly and ſincerely pious from inward Principles, which will never fail; if he be of the right Faith, then the Prayer is for his Confirmation in it; and if he be perverted, it's a Prayer for his Converſion?

2. We pray likewiſe that he may be ſupplied with all Temporal Bleſſings, and kept from all kinds of Evil. And if any be ſo wicked as to rebel upon any Pretence whatſoever, Religion, Liberty, Property, or the like; we muſt wiſh the Victory may fall always on the King's ſide.

Q. *Why is the Prayer for the* Clergy *placed next to that for the* Royal Family ?

A. The *Jews* and *Gentiles* both reckoned their Chief Priests to be next in dignity to their Kings, and so did our pious Ancestors account them (next to the King) the most considerable Members of the Catholick Church.

Q. *Why are the Clergy distinguish'd here into those three Orders,* Bishops, Priests and Deacons ?

A. All ancient Offices do particularly pray for the *Clergy* so distinguished, which have from the Beginning been ever in the Church.

Q. *What is the Substance of the Prayer ?*

A. The Prayer we make for them, is the same which *Moses* made for *Levi*, Deut. 33. 8. *Let thy Urim and thy Thummim be with thy holy One :* That is, Illumination, or Enlightning, and Perfection, which is excellently Paraphras'd in this Prayer.

Q. *What are those three Words in the* Litany, *which comprehend all the Miseries that concern our Bodies ?*

A. Danger, Necessity, and Tribulation.

All Evils are either future and feared, and these are implied in the Word *Danger*; or else they are present, and then they proceed from want of some good thing expressed by *Necessity*, or from suffering some evil thing signified by *Tribulation*; and each of these hath its proper Verb suted to it, *viz. Succour*, *Help*, and *Comfort*. So that in this one general Request, we comprehend our selves and all other afflicted Persons in the whole World.

Q. *There are some who condemn all Antiquity together with our Church, as if They and We pray'd for Thieves and Pirates, because the word is general for* All that Travel, *&c.*

A. It is a malicious Comment on an innocent Text, for He is properly a Traveller who goes about his allowable or ordinary Occasions, and it is evident that no other are here meant, but Just and Honest Men.

Q. *Why after so many excellent Petitions presented to our Heavenly Father, do we make our Addresses to our Mediatour,* viz. Son of God, Lamb of God.

A. That he may recommend us and our Prayers at the Throne of Grace; beseeching him by his Divinity, and by his Sufferings for us, to accept of our Petitions, and to pardon our Sins; and again, as he's our anointed Mediatour, that he would procure a gracious Answer to them.

Q. *Why are those Versicles added :* Lord have Mercy, *&c.?*

A. That our Conclusion may be suitable to our Beginning, we close up all with an Address to the whole Trinity for that

Mercy

Mercy which we have been begging in ſo many particulars, and this one Word *Mercy* comprehends them all; ſo that this is the Epitome of the whole *Litany*.

Q. *When was this laſt part of the* Litany, *called the* Supplications, *firſt collected and put into this Form?*

A. When the barbarous Nations began to over-run the Empire, about 600 years after Chriſt.

Q. *Why is the Lord's Prayer again repeated?*

A. To ſhew the high eſteem that pious Antiquity had of it, and their mean Opinion of their own Inventions and Compoſures, which receive Life and Value from this Divine Form.

Q. *Why are thoſe words* (Let us pray) *here uſed?*

A. That the People may not think the Duty is ended, as ſoon as the Reſponſes or Anſwers ceaſe; but are admoniſhed in their Heart (not with their Voice) to join with the Prieſt ſtill.

Q. *Why is not the Prayer againſt Perſecution concluded with* Amen?

A. To ſhew that the ſame Requeſt is continued in another Form, and what the Prieſt begg'd alone there, all the People join with him to ask in theſe alternate Supplications, or Prayers in turn.

Q. *Is not the repeating that Petition twice* (O Lord, ariſe, *&c.*) *a vain Repetition?*

A. No: But a Teſtimony that we are convinced we did wiſely and well, to ask of God now to *ariſe and help us*; that ſo the honour he hath gotten by the wonders of his Mercy may be renewed and confirmed, by this new Act of his Power and Goodneſs.

Q. *Why is the Doxology placed here?*

A. In imitation of Holy *David*, Pſal. 6. 8. and *Pſ.* 22. 25. we having ſuch a God to pray to, in the midſt of our mournful Supplications, do both praiſe God for his ancient Mercies; and alſo in aſſurance we ſhall obtain his Help, praiſe him for his Help beforehand: And as he was glorified for paſt Mercies in the Beginning; ſo he is for the preſent, and ſhall be hereafter for future Bleſſings.

Q. *Why do we not riſe up when the Doxology is repeated in the* Litany?

A. Becauſe as it's here uſed, and other parts of the *Litany*, before and after, are matters of humble Supplications; and ſo moſt fit to be tendred to God in that Poſture.

2. We are to conſider, that this Doxology was inſerted when the Litany was (what it is now, but called) Proceſſion; and then it was no Exception, for then Men were ſtanding or walking.

Q. *What is chiefly meant by that Phraſe:* Mercifully look upon our Infirmities?

 A. The

A. The Calamities which Divine Providence hath laid upon us, and which we have juſtly and righteouſly deſerved.

Q. *What Uſe is there for the occaſional Prayers in general, if the various Miſeries of Mankind are exactly enumerated in the* Litany?

A. Our Miſeries are but barely mentioned there, and at ſome times ſome particular Evils lie ſo heavy upon us; and ſome great mercies are ſo neceſſary for us, that it is requiſite we ſhould have ſolemn Forms upon ſuch Occaſions; that it may fully ſute all our Neceſſities.

Q. *Why are the* 4. Sundays *before* Chriſtmas *called* Advent Sundays?

A. Becauſe they are to prepare us for Chriſt's *Advent*, or coming in the fleſh, which we call *Chriſtmas.*

Q. *Why do we commemorate the bleſſed Birth of our Saviour upon the* 25th *of* December?

A. Becauſe it was the cuſtom of the ancient Church ſo to do, and we have good Reaſon to believe that Chriſt was Born on that Day. *Vide* Dr. *Hammond.*

Q. *Why is the Feaſt of* Circumciſion *obſerved?*

A. As by Chriſt's Birth we received the Adoption of Sons, ſo by his Circumciſion the Redemption from the Law.

Q. *What do we celebrate upon* Epiphany?

A. Three glorious Manifeſtations, *viz.* The Star, which was the Gentiles guide to Chriſt; and that of the Trinity at the Baptiſm of Chriſt, in the opening of the Heavens, and of his Divinity by the Miracle of turning Water into Wine, which is thought to have been done on the ſame Day.

Of Lent.

Queſt. *WHY is a* Sunday *before* Lent *called* Septuageſima?

Anſw. A conſequentia numerandi; viz. Becauſe the Firſt *Sunday* in *Lent* is called *Quadrageſima*, containing about forty days from *Eaſter*; therefore the *Sunday* before that, being ſtill further from *Eaſter*, is called *Quinquageſima*, five being the next number above four; and ſo the *Sunday* before that is called *Sexageſima*; and the *Sunday* before that *Septuageſima*; which are all Preparatives to the *Lenten Faſt.*

A. 2. It is a Latin word, and ſignifies as much as *Seventy*, and is put for 70 days which end the *Sunday* after *Eaſter*, and the next *Sunday* is call'd *Sexageſima*, as containing 60 days, which end on *Thurſday* in *Eaſter* Week; and *Quinquageſima* as containing 50 days before *Eaſter*, and are all Preparatives to the *Lenten Faſt*, which is call'd *Quadrageſima*, containing about 40 days before *Eaſter.*

Q. *Why is it called* Lent?

A. From

A. From the time of the year, the word ſignifies *Spring* in the *Saxon* Language, and is the *Spring-Faſt.*

Q. *Why are forty days obſerved, and at this ſeaſon?*

A. In Imitation of our Saviour, who faſted 40 days in the Wilderneſs as *Moſes* did in the Mount, and wherein we might be put in Mind of the ſore Trial and Temptation which Chriſt then endured for our ſakes, whoſe Sufferings ended at *Eaſter*, and to prepare us for the holy Communion, which our Church commands to be then Received.

A. 2. There's great uſe of this yearly Faſt beſides, *viz.* That the defects of our Weekly Humiliations and Devotions may be thereby ſupply'd; That there may be a Publick Humiliation for Publick Errors (if not for Private Sins) in particular; That the Godly Diſcipline which was anciently in Uſe at this Seaſon, for putting Perſons to open Pennance as ſtood convicted of notorious Sins, is now laid aſide and neglected. *Biſhop* Patrick.

Q. *Why do we begin this Faſt on* Aſh-Wedneſday?

A. To ſupply the *Sundays* in *Lent* (upon which it was not the Church's Cuſtom to Faſt) and by deducting ſix *Sundays*, and adding theſe four days, the juſt number of forty is made up.

Q. *Why is* Aſh-Wedneſday *ſo called?*

A. Becauſe anciently Aſhes were ſprinkled upon their heads, to mind them of their Mortality, and what they had deſerved, *viz.* to be burnt to Aſhes.

Of Ember-Weeks.

Queſt. *WHat is the Original of thoſe four Weeks of Faſting, now called* Ember-Weeks?

A. The firſt Chriſtian Biſhops in imitation of the Apoſtles uſed to appoint Faſting and Prayer, when they conferred holy Orders; as ſoon as the Church was ſetled, the Ordination of Miniſters became fixed, and are ſtill obſerved in the *Church* of *England*, for a Preparation to the Ordination of Miniſters.

Q. *What other Reaſons may be given for the Obſervation of* Ember-Faſt?

A. 2. Becauſe theſe times are as the Firſt fruits of every Seaſon, which we rightly dedicate to the Service and Honour of God.

3 *R.* That beginning theſe ſeveral parts of the year in a holy and ſober Life, we might the better learn how to ſpend the remainder of every Seaſon.

4 *R.* That we may obtain the continuance of God's Favour for the Fruits of the Earth, which at theſe times are for the moſt part ſown, or ſprung up, or ripening or gathered into the Barn.

5 *R.* That we might repent us of all our Sins which all the Seaſon before we have committed.

6 *R.* That our Bodies might be freed from thoſe Contagious Diſtempers which uſually theſe 4 Seaſons, through the Predominant Humours then reigning do bring along with them.

Q. *At what ſeaſon of the year are theſe Faſts obſerved?*

A. The firſt is the *Wedneſday*, *Friday* and *Saturday* after the firſt *Sunday* in *Lent*.

The ſecond, after *Whitſunday*.

The Third, the *Wedneſday*, &c. after *Septemb.* 14.

The Fourth, the *Wedneſday*, *Friday* and *Saturday* after the 13*th.* of *December*.

Q. *Why are they call'd* Ember Weeks?

A. Becauſe the Ancients on thoſe days would eat no Bread, but Cakes made under Embers.

2. Becauſe the old *Saxon* word from which *Ember* is derived, ſignifies to abſtain or forbear Eating.

3. The true word (in the Judgment of Dr. *Hammond* and Sir *Henry Spelman*) is *Imber*, from the old *Saxon* word *Imbren*, i.e. a Circle, and theſe four Faſts keep their certain turns ſo many times in the year, as in a Circle.

Q. *What Reaſon may be given why the Ordination of Miniſters is affixed to theſe ſet times?*

A. That as all Mens Souls are concerned in the ordaining a fit Clergy, all may join in Faſting and Prayer for a Bleſſing on it; and that Biſhops and Candidates, knowing the time, may prepare themſelves for this great Work; that no Vacancy may remain long unſupplied; and that the People, if they pleaſe, may be preſent, either to approve or object againſt any, whom they know to be unworthy.

Q. *Why is the* Sunday *before* Eaſter *call'd* Palm-Sunday?

A. Becauſe as Chriſt came from *Bethany* to *Jeruſalem*, they cut down Palm-Branches, and ſtrew'd them in the Way.

Q. *Why is the day before* Good-Friday *called* Maunday-Thurſday?

A. Becauſe Chriſt waſhed his Diſciples Feet, and *commanded* them to do ſo likewiſe.

Q. *Why is* Good-Friday *obſerved as a Faſt?*

A. Becauſe on that day our Saviour ſuffered.

Q. *Why are ſome days called* Holy Days?

A. Becauſe they are taken out of the Common Days and ſet apart to God's Service and Worſhip; either by God's own Appointment, or the Churches Dedication, in Commemoration of ſome eminent Mercy?

Q. *Why are theſe Days commanded to be obſerved?*

A. Becauſe

A. Becauſe (as learned Mr. *Hooker* obſerves) they expreſs the Splendor and outward Dignity of our Religion, and are forcible Witneſſes of ancient Truth; are likewiſe Provocations to the Exerciſe of all Piety, and ſhadows of our endleſs Felicity in Heaven, and everlaſting Records on Earth, teaching by the Eye in a manner whatſoever we believe.

Q. *Why is the Feaſt, called* Eaſter, *obſerved?*

A. To commemorate the Reſurrection of our Lord and Saviour, who roſe on the firſt day of the Week, and it is called *Eaſter*, and by the old Saxons *Oſter*, which ſignifies to riſe, from whence we frequently ſay to one on the Ground, *Oaſt up*, when we would have him to riſe.

Q. *Why is the* Sunday *following* Eaſter *called* Low-Sunday, *and* Dominica in Albis?

A. It was the Cuſtom of our Forefathers to obſerve the *Octave* of their high and principal Feaſts; and this is the *Octave* or eighth day after *Eaſter*; upon every *Octave* they uſed to repeat ſome part of that Service which was performed upon the Feaſt itſelf; which is the Reaſon why it's called *Low-Sunday*: The *Sunday* before is *High Eaſter*; and this is a Lower Feaſt, *Low Eaſter.*

This Feaſt of *Eaſter* (as alſo *Whitſunday*) being the ſtated time for Baptiſm in the ancient Church, thoſe who were Baptiz'd, put on white Garments in token of that pure and innocent courſe of life they had now engaged in; this white Garment they wore till the next *Sunday* after, and then laid it aſide, whence the *Sunday* after *Eaſter* came to be ſtiled *Dominica in Albis*, the *Sunday in White*, it being then that the new Baptiz'd put off their white Garments. *Dr.* Cave.

Q. *Why is* Rogation-Sunday *ſo called?*

A. Becauſe upon the three following days, Rogations or Prayers, and Litanies were uſed for a Bleſſing on the Fruits of the Earth that were tender.

2. To prepare us for our Lord's Aſcenſion Day.

Q. *Why is Aſcenſion Day obſerved?*

A. It's an Anniverſary Commemoration of Chriſt's Aſcent to Heaven, which gives us hopes of Heaven; in that our Fleſh in the firſt Fruits is thither aſcended.

Q. *Why is* Whitſunday *ſo called?*

A. From the glorious Light of Heaven, which was then ſent down upon the Earth from the Father of Lights on the Apoſtles; ſo many Tongues, ſo many Lights.

2. Becauſe the new-baptized (that being a ſolemn time of Baptiſm;) call'd of old the *enlightned*, were then cloathed in white Garments call'd *Chryſoms*, as types of ſpiritual Purity and Joy.

Q. *Why*

Q. *Why is this day called* Pentecoſt?

A. Becauſe *Pentecoſt* ſignifies fifty in *Greek*, and from the *Sunday* after *Good-Friday*, this is the 50th day; ſo the *Jews* reckoned, *Levit.* 23. 15.

Q. *Why is* Trinity Sunday *ſo called?*

A. The Church thought meet, that ſuch a Myſtery as the bleſſed Trinity ſhould be the chief Subject of one day, and this to be the day.

Q. *What may be the Reaſon that God did not ſo plainly deliver this Myſtery to the* Jews?

A. Leaſt they ſhould have miſtaken it for a Doctrine of a Plurality of Gods; yet ſome Seeds of that Perfection of Divinity were diſperſed, and for that Cauſe the Choire of Angels ſing thrice *Holy*, but once *Lord.*

Q. *Why is the Converſion of St.* Paul *celebrated, and not his Martyrdom; or day of his Death, as other Saints are.*

A. For example ſake, that no Sinner may deſpair.

2. For the Joy the Church had at his Converſion, and for the Miracles then wrought.

Q. *Why is the Purification of the bleſſed Virgin obſerved?*

A. Partly in memory of her Purification according to the Law, but chiefly in memory of our Lord's Preſentation in the Temple.

Q. *Why is the Purification of St.* Mary *called* Candlemas.

A. Becauſe in ancient Times they went in Proceſſion two by two, carrying Candles, and many Lights were ſet up in Churches.

Q. *Why is the Feaſt of St.* Michael *obſerved?*

A. The Church holds a Feaſt on that day, in memory of the Holy Angels, becauſe they miniſter to us on Earth, and fight againſt the Devil for us by their Prayers.

Q. *Why is the day, called* All Saints, *obſerved?*

A. Becauſe we cannot particularly commemorate every Saint, and in thoſe particular Feaſts, which we do celebrate, we may omit ſome of our duty, therefore this day in general is obſerved.

Q. *Why do we keep the days of the Saints Death, rather than their Birth?*

A. Becauſe then they are born Citizens of Heaven.

2. Then they perfectly triumph over all their Enemies, by which the Church *Militant* is encouraged to perſevere.

Q. *Why have ſome Holydays Faſts before them, and why have ſome other none?*

A. It was the Religious Cuſtom of the Primitive Times, to ſpend a great part of the Night before the Holidays in Watchings and Prayers, to prepare them for the more ſolemn Obſervation of thoſe Feaſts; and to ſignifie, that we ſhould be, as

the

the bleſſed Saints were, after a little time of Mortification and Affliction tranſlated into Glory and Joy; but in time, as Charity and Devotion grew cold through Sloth and Reſtineſs, this more troubleſome part of Devotion, the nightly Watches (now called *Vigils*) were laid aſide, and the Faſts only remained.

2. Sometime the Signification or Myſtery of the Vigil or Faſt ceaſed, then the Vigil or Faſt is omitted; as for Example, St. *Michael* hath no Faſt, becauſe the Angels did not by Sufferings and Mortifications enter into their Joy; but were created in the Joy they have: And ſometime when the Signification holds good, others have no Faſts, becauſe either they fall betwixt *Eaſter* and *Whitſunday*, or betwixt *Chriſtmas* and *Epiphany*, which the Church holds for ſuch times of Joy and Feſtivity, that they would not have one day among them ſullied by penſive Sorrow and Faſting.

Of the Office of Baptiſm.

Queſt. *WHY is the Place where the Office of Baptiſm is adminiſtred, called the* Font?

A. The Rites of Baptiſm in the firſt Times were performed in Fountains and Rivers, becauſe the Converts were many, and thoſe Ages were unprovided of other Baptiſteries, or Baptizing-places; and hence it is we call our Baptiſteries, *Fonts*.

Q. *Why was Water choſen by Chriſt in this Sacrament?*

A. To ſignifie his Waſhing our Souls from Sin.

Q. *What is the Form of Baptiſm, as to the Eſſential part of Baptizing?*

A. In the name of the Father, Son, and Holy Ghoſt.

Q. *Who inſtituted this Form?*

A. Our Lord and Saviour *Jeſus Chriſt*.

Q. *Who are the Subjects of this Baptiſm?*

A. Infants and Perſons grown up.

Q. *Why are Infants to be brought to Church?*

A. That there may be many Witneſſes of this ſolemn Act, and that others may be put in mind of their Vow; and becauſe thus they are admitted Members of our Religious Aſſemblies in the proper place.

What is the meaning of the word Baptize?

A. It comes from a Greek word which ſignifies to Waſh, and is apply'd to this Sacrament of Baptiſm, becauſe that is an outward Waſhing.

Q. *Why muſt Parents and Friends be ſo careful to get their Children baptized?*

A. Becauſe by this Ordinance their Original Sin is waſh'd away, and they grafted into the Body of Chriſt; ſo that if they die

die before they have committed actual Sin, they are undoubtedly ſaved.

Q. *What if it be neglected by the Fault of the Parents?*

A. They muſt anſwer for putting their Childrens Salvation on ſo great a Hazard; but it is the contempt, and not bare want of the Sacrament, which makes it damnable, and ſo cannot be imputable or prejudicial to the Child.

Q. *Who muſt anſwer for them of riper years?*

A. They themſelves muſt make the Covenant with their own Mouths, and the Godfathers, *&c.* are only Witneſſes to the Fact, and muſt be Monitors to them, to live according to their Vow.

Q. *Why doth the Prieſt ask if the Child have been already baptized?*

A. Becauſe St. *Paul* ſaith there is but one Baptiſm, and as we are born but once; ſo we are born again but once.

Q. *Is not that Baptiſm commanded in the Holy Goſpel to be underſtood only of the Inward and Spiritual Baptiſm, not with* Water, *but the* Holy Ghoſt?

A. No, by no means; becauſe Acts of inward Faith are, and ought to be often repeated; therefore Baptiſm which cannot be repeated, cannot be the inward but the outward Baptiſm.

To Baptize with the Holy Ghoſt is peculiar to Chriſt alone, for none can Baptize with the Holy Ghoſt but he who can ſend and beſtow the Holy Ghoſt, which is Blaſphemy to aſcribe to any Creature.

Q. *Why are Godfathers or Sureties injoined?*

A. This Cuſtom gives ſecurity to the Church, that the Child ſhall not be an Apoſtate, and provides a Monitor both for the Child and its Parents, to mind them of this Vow.

Q. *Why do the Godfathers,* &c. *promiſe in behalf of the Child?*

A. In Baptiſm we are making a Covenant. God hath given the Promiſes, which are his Word; and therefore good Reaſon we ſhould give our Word, for the performance of the Conditions on our part: And ſince that Infants cannot make a Covenant themſelves, the Church lends them the Feet of others to bring them, and the Tongues of others to promiſe for them.

Q. *Doth the Godfather's Promiſe oblige the Child?*

A. Yes: For by the wiſeſt Law in the World, Guardians may contract for Minors or Pupils, who are bound to perform what their Guardians have undertaken.

Q. *What Reaſon may be given why Chriſt appointed this Form?*

A. Since the Belief of the Trinity is the peculiar and diſtinguiſhing Article of the Chriſtian Religion, therefore Chriſt appoints they ſhall be made Chriſtians, by being thus baptized in the name of the three Perſons of the Trinity.

A. 2.

A. 2. This ſolemn naming of three Perſons, is a kind of calling them to witneſs from Heaven, that we may as it were profeſs before theſe three Witneſſes our unfeigned Faith, and ſo we have the ſame for Witneſſes of our Faith who make us the Promiſes of Salvation, and ſure we ſhall never dare fall off, who have ſeal'd our Profeſſion in the preſence of the Father, Son and Holy Ghoſt.

Q. *What is meant by being Baptized in the Name of the three Perſons in the Trinity.*

A. That the Miniſter doth this in God's Name, and by his Power and Commiſſion, and that the Baptized Perſon is dedicated to, and engaged to Worſhip and Serve the Holy Trinity.

Q. *Why doth the Prieſt Sprinkle and not Dip?*

A. The Efficacy of the Sacrament depends not on the Quantity of Water, but on the Grace of God.

2. The Coldneſs of our Climate hath made this Cuſtom almoſt neceſſary.

Q. *Why is the Child ſign'd with the Sign of the Croſs on the Forehead?*

A. For the clearer Manifeſtation, that this Child now belongs to Chriſt, the Church ſets his Sign and peculiar Mark upon it; a Cuſtom by which the Primitive Chriſtians declared their Religion.

2. And it's ſigned in the Forehead, becauſe that this is the ſeat of Bluſhing and Shame, that we may not be aſhamed.

Q. *Ought not the Prieſt, and all the People heartily to ſay* Amen, *when the Myſtery is ended?*

A. Yes, to ſhew they believe the Child to be rightly Baptiz'd, and to deſire God may ratify that in Heaven which is done upon Earth.

Q. *What is the Effect of Baptiſm?*

A. Salvation.

Of Confirmation.

Queſt. *WHY is Confirmation appointed?*

Anſw. To confirm and ratifie with our own Mouths the Promiſe made by our Godfathers, and to receive new Strength by the Bleſſings and Prayers of the Biſhop.

Q. *Is Confirmation a Sacrament, and appointed by Chriſt?*

A. No: But a Holy Rite which the Church obſerves in Imitation of the Apoſtles Practice.

Q. *Why had not this Rite a Poſitive Inſtitution by our Lord Jeſus?*

A. Becauſe the Holy Ghoſt (which is herein to be communicated) was not given till after Chriſt's Aſcenſion, *John* 7. 39. yet in his promiſing the Holy Spirit to his Diſciples, and to

Remain

Remain with his Church for ever, *Joh.* 14. 16. he seem'd to suppose that there should be some Rite instituted by them for the perpetual Collation, or bestowing of the Spirit.

Q. *When did this Office of Confirmation begin?*

A. The first Converts whom the Apostles Baptized, were confirm'd by the immediate Hand of God, and He by his Miraculous Gifts of the Holy Ghost, sealed their Baptism, and attested the Religion into which they had entred. But it was not long before the Apostles were appointed to minister in giving the Holy Spirit to the newly Baptized, and then they instituted the Rite of laying on of Hands, and God was pleased so far to approve their Institution, that he did actually give wonderful Measures of the Spirit to those on whom they laid their Hands, thereby honouring the Governours of his Church, and engaging all the Members thereof to be Subject to them, and to be at Peace one with another.

Q. *How prove you this out of the Holy Scripture?*

A. From that famous instance *Acts* 8. 14, 15, 16. When the *Samaritans* had been converted and baptized by *Philip* the Deacon; they did not receive the Holy Ghost until St. *Peter* and St. *John* had confirm'd them, from whence the Fathers generally deduce this Practice.

St. *Paul* did in like manner lay his Hands upon some baptiz'd Persons at *Ephesus*, Acts 19. 6. of which he minds them, *Eph.* 1. 13. And when the Fundamentals of Religion are reckon'd up, *Heb.* 6. 1, 2. among them is plac'd the laying on of Hands, which in regard it follows Baptism, and is a Doctrine to be taught young Beginners, it is most likely to be meant of Confirmation, and is so interpreted by the Fathers.

Q. *Was not this Apostolical usage to cease when Miraculous Inspirations did not accompany it?*

A. The Holy Spirit is to abide in the Church for ever, and Christians have and need it now as really and effectually to the Purposes of Sanctification as any had it then; therefore there is no reason that the Rite of Communicating it should cease.

2. The Church did in every Age continue this Custom of Confirming after Baptism; which proves that they did not imagine it was a Temporary Institution, to reject it therefore is to condemn the universal Practice of the Church, to which certainly a very great Deference is due.

Q. *Why is the Person to be confirm'd, interrogated, or ask'd the Question,* Do you here, *&c?*

A. Because it gives the Party to be obliged opportunity to consider what he is to bind himself unto, and so may give a deliberate Answer.

Q. *Why is one Godfather, or Godmother, peculiarly requir'd to be preſent?*

A. For greater Security, as a Pledge of Sincerity, and to be a continual Monitor to keep the Vow, as well as a Witneſs of the ſame.

Q. *Why are thoſe ſhort Verſes and Anſwers uſed?*

A. Upon the hearing of the Perſons good Confeſſion, the whole Church expreſs their Joy and their Deſires that it may be confirmed in ſome of the Words of *David*'s Pſalms, which are very properly inſerted here, that the whole Congregation may join in the Profeſſion of their Faith in God, In giving Glory to him, and in begging Acceptance from him, and the laſt Phraſe is doubled, to ſhew the vehement Deſire and fervent Affections of the Petitioners.

Q. *If we have received the Holy Spirit in Baptiſm, why do we pray for it in this Office?*

A. In Baptiſm the Holy Spirit gives what is ſufficient to make us Innocent, but in Confirmation it gives increaſe and makes us gracious, according to which Ancient Doctrine, the Prayer is compos'd to Acknowledge the former Gift, and then to Petition for the Second.

Q. *Why is the Ceremony of laying on Hands uſed?*

A. Becauſe it is one of the moſt ancient Ceremonies in the World, obſerv'd by *Jacob* in giving his Bleſſing, and uſed by our Lord Chriſt and his Apoſtles.

Q. *Why is this Rite perform'd by a Biſhop?*

A. Our Church is careful to keep to the Apoſtolical Pattern, in the Perſon as well as in the Ceremony; becauſe, tho' *Philip* had Liberty both to Preach and Baptize, yet the Apoſtles only could confirm, *Acts* 8. 14, 15.

2. This peculiar Privilege of Confirming, reſerv'd to the Biſhop, is apt to beget a greater Veneration of it in the Minds of devout People, and to make them expect nobler Effects from that Office, which none but the Higheſt Miniſter of Religion can celebrate.

Q. *What may be ſignified by this Rite?*

A. That the Lord will ſtretch out his Hand to defend us againſt all our Spiritual Enemies.

Of the Communion Service.

Queſt. *WHY is the* Communion-Table *ſo called by ſome, and by others the* Altar?

Anſw. It is called an *Altar*, becauſe the Holy Euchariſt being conſidered as a Sacrifice, we offer up the Commemoration of that Sacrifice, which was offered upon the Croſs.

A. 2. We offer with the Action Prayers to God for all good things, and we need not fear to call the whole Action by the Name of a *Sacrifice*, seeing part of it is an Oblation to God of hearty Prayers, and it is not unusual for that to be said of the whole that is exactly true but of one part; and as the word *Sacrifice* may be used without danger, so also the Ancient Church did understand it. *Bishop* Patrick.

And it's called a *Table*, the Eucharist being considered as a Sacrament; which is nothing else, but a Distribution and Application of the Sacrifice to the Receivers, and the proper use of a Table is to set Food upon, and to entertain Guests, both which are applicable to this.

Q. *Why is part of the Communion-Service used when there is no Communion?*

A. The Church hereby doth mind us of what she desires and labours toward, *viz.* Our more frequent Access or coming to that holy Table.

A. 2. Because in the ancient Church the Altar was the place where they offered up their Prayers, to signifie that they offer'd them up only in the vertue of the Sacrifice of Christ, and that the very remembrance of this Sacrifice in the Lord's Supper, and by vertue of its Institution, did render their Prayers prevalent and acceptable to God. *Dr.* Sherlock.

Q. *Did our Lord and Saviour institute any one Method or Form of Administration?*

A. No: But left it to the Wisdom and Piety of the Church, whose Edicts, or Injunctions, we are bound to obey.

Q. *How many parts doth this Communion Office consist of?*

A. Four: First, a more general Preparation to the Communion; and is either common to the whole Congregation in the Exercise of,

1. Repentance, by the Lord's Prayer, the Collect for Purity, and the Ten Commandments.
2. Holy Desires, by the Collects for the King, and the Day.
3. Of Obedience, by the hearing of the Epistle and Gospel.
4. Of Faith, by repeating the Creed.
5. Of Charity, by the Offertory and the Prayer for the Holy Catholick Church.

Or else, this general Preparation is proper to those, who ought to communicate, *viz.* The Warning before the Communion, and the Exhortation to it.

Secondly, Here is the more immediate Preparation contained. 1. In the proper Instructions, in the Exhortation at the Communion, and the immediate Invitation. 2. The Form of acknowledging our Offences in the Confession. And, 3. The means

means of enſuring our Pardon, by the Abſolution and Sentences. And, 4. The exciting our Love and Gratitude, in the Preface and Hymn called the *Triſagium*, from repeating *Holy, Holy, Holy*, three times one after another.

Thirdly, Here is the Celebration of the Myſtery, conſiſting of, 1. The Communicant's humble approach in the Addreſs. 2. The Miniſter's bleſſing the Elements in the Prayer of Conſecration, and his diſtributing them according to the Form of Adminiſtration.

4. Laſtly, Here is the Poſt-Communion, containing Prayers and Vows, in the Lord's Prayer, and in the firſt and ſecond Prayers after the Communion; and containing Praiſes and Thankſgiving in the *Glory be to God on high*, &c. And laſtly, the Diſmiſſion by the final Bleſſing.

Q. *Why doth the Lord's Prayer begin this Service?*

A. This holy Sacrament, and this Divine Prayer had one and the ſame Author, and therefore the Lord's Prayer is the moſt proper Preface to the Lord's Supper, and very ſuitable to that great Myſtery.

A. 2. Becauſe the Lord's Prayer uſed to be ſaid in every Office, and the Communion Service, the Litany, the Prayers, Leſſons and Collects are all ſeveral Offices, and uſed heretofore to be ſaid in our Churches at ſeveral times.

Q. *Why is the Collect for* Purity *premiſed before the Commandments?*

A. It is both a very fit Introduction to the Communion-Service, and a proper Preface to the repeating of the Ten Commandments.

Q. *Why are the Commandments rehearſed in the Communion-Office?*

A. In our Baptiſm we ſolemnly vowed to keep them, and at every Communion we renew that Vow, therefore it is very fit we ſhould have the Commandments repeated now, when we are going to make a freſh engagement to obſerve them.

2. And ſince we are to confeſs all our Sins before we come to the bleſſed Sacrament of Pardon, the Church holds out this Glaſs unto us, by which we may diſcover our Offences.

Q. *Hath God given us no more than Ten* Rules of Obedience?

A. There are no more requiſite than theſe, in reference to all Moral Actions, as being the Summary and general Heads under which are comprehended all the Duties we are to do in particular, and all the Sins we are to avoid; but there are other Poſitive Precepts to which our Obedience is required. God himſelf firſt divided this Law into Two Tables; The firſt Four

contain our Duty to God, and the ſix Laſt our Duty to our Neighbour.

Q. *What are the Duties required, and the Sins forbidden in each Commandment?*

A. In the Firſt Commandment, we are taught to have a right object of our Worſhip, to take the true God for our only God, and to Worſhip and Glorifie him accordingly. And we are forbidden Apoſtacy, Deifying the Creatures, and Diſtruſt of the true God.

2. In the Second Commandment, we learn the right Means or Matter of our Worſhip; and it requires that we ſhould worſhip God with ſuch Worſhip as he has appointed in his Word ſuitable to his Nature.

And it forbids Idolatry, Superſtition, and all carnal and careleſs Worſhip.

3. In the Third Commandment, we learn the right Manner of our Worſhip, and it requires us devoutly to perform every part of Divine Worſhip, and reverently to uſe every thing which nearly relates to God.

It forbids Blaſphemy, Vain and falſe Oaths, Curſing, Profaning holy Things, and Sacrilege.

4. In the Fourth Commandment, we are taught the Solemn time of our Worſhip, and it enjoins us to *keep holy the Seventh Day*, (call'd by Chriſtians the *Lord's-Day*) and obſerved by us in memory of Chriſt's Reſurrection: for (as the learned Archbiſhop *Bramhal* remarks) If the Memory of the old Creation, and God's reſting upon the Seventh Day, had ſuch an Influence upon the firſt Patriarchs, that it is piouſly believed by ſome, that they did freely without any Commandment obſerve that Day of Reſt according to the Example of God; Why ſhould not Chriſtians hallow the Day of Chriſt's Reſurrection, in Memory of Man's Redemption (or the New Creation compleated upon that Day by Chriſt) by ſpending it in worſhipping God both in Publick and in Private, or in Works of Neceſſity and Mercy.

And it forbids Neglect of the Publick Service on *Sunday* and other Holy Days, and ſpending thoſe times in Sin and Vanity, and gives us the Reaſons why we ſhould obey this Commandment, *viz.* God's allowing Six Days for our own Employment, and his Challenging a Special Propriety in the Seventh, and his own Examples, and his Bleſſing and Sanctifying the Seventh Day.

5. In the Fifth Commandment, we are taught our Duty to our Neighbour, with reſpect to their Perſons in all our Relations: Natural, as Parents and Children; Civil, as Kings and Subjects;

Subjects; Religious, as Miniſters and People; Domeſtick, as Maſters and Servants; as likewiſe, of Inferiours to their Superiours.

And it forbids Superiours Pride, Negligence, and Evil Example; and Inferiours Diſobedience, Contempt and Reſiſting.

6. The Sixth Commandment requires all lawful Endeavours to preſerve our own, and our Neighbours Life and Health,

And forbids Killing others, Challenging, Anger, Cruelty and Revenge.

7. The Seventh Commandment, enjoins us Chaſtity in Heart, Speech and Behaviour,

And forbids actual Defiling of thoſe that are Married or Single, and wanton Thoughts, Words, Geſtures, and the occaſion of theſe, *viz.* Gluttony and Drunkenneſs.

8. The Eighth Commandment, requires the lawful furthering of our own and our Neighbours Wealth and outward Eſtate,

And forbids Thieving, Cheating, Unjuſt Detaining, Oppreſſion, and the occaſions of theſe, *viz.* Idleneſs and Prodigality.

9. The Ninth Commandment, enjoins the Speaking of Truth, and the promoting our own and others good Name,

And forbids all falſe Evidence, Lying, Slandering, Talebearing and Flattery.

10. The Tenth Commandment, requires our being content with our own Condition, and rejoicing at our Neighbours Welfare,

And it forbids an inordinate or unlawful Deſire of any thing that is our Neighbours, Envy, or grieving at others Good, and diſcontent with our own Condition.

But becauſe I underſtand it will be more acceptable to ſome (whoſe Judgment I highly value and eſteem) to give an Explication according to that made in our Church Catechiſm, by applying ſeverally to each Commandment what is there ſet down altogether. I have therefore likewiſe here inſerted it as well as I could in the Churches Words.

Q. *What doth the firſt Commandment require?*

A. To have the One only true God for our God, and *to believe in him and to fear him, and to love him with all my Heart, and all my Mind, and all my Strength.*

Q. *What doth the ſecond Commandment require?*

A. Not to make any bodily Image, or likeneſs of God, or to worſhip any Image for God, but to worſhip him only, by *calling upon his Holy Name* in my Prayers and Praiſes, and *putting my whole truſt in him.*

Q. *What doth the third Commandment require?*

A. To honour God's Holy Name and his Word, and not to abuſe

it by Swearing falſely, or cauſeleſly, or ſpeaking irreverently of either.

Q. *What doth the fourth Commandment require?*

A. To ſet apart the Firſt Day of the Week to God's Worſhip and Service in memory of Chriſt's riſing from the Dead, to ceaſe and reſt from Sin, and to *ſerve God truly* and faithfully *all the days of my Life.*

Q. *What doth the fifth Commandment require?*

A. To love, honour and ſuccour my Father and my Mother, to honour and obey the King, and all that are put in Authority under him, to ſubmit my ſelf to all my Governours, Teachers, Spiritual Paſtors and Maſters, and to order my ſelf lowly and reverently to all my Betters?

Q. *What doth the ſixth Commandment require?*

A. Not by Violence to take away my own or another's Life, *to bear no Malice or Hatred in my heart, and to hurt nobody by ill Words or Deeds.*

Q. *What doth the ſeventh Commandment require?*

A. Not to lie Carnally with any Woman without lawful Marriage, but to *keep my body in Soberneſs, Temperance and Chaſtity.*

Q. *What doth the eighth Commandment require?*

A. To be true and juſt in all my dealings, and to keep my hands from picking and ſtealing.

Q. *What doth the ninth Commandment require?*

A. To keep my Tongue from evil ſpeaking, *lying and ſlandering*, and to ſpeak the truth from my Heart.

Q. *What doth the tenth Commandment require?*

A. Not to Covet nor deſire other Mens Goods, but to learn and labour truly to get my own Living, and to do my Duty in *that ſtate of Life into* which it ſhall pleaſe *God to call me.*

The General Rule for theſe Commandments is, that where a Duty is commanded, there the contrary Sin is forbidden; and ſo on the other ſide, where a Sin is forbidden, there the contrary Duty is commanded.

Q. *Why doth the Miniſter rehearſe the Commandments Standing?*

A. To ſhew his Authority; here is God ſpeaking by the Prieſt.

Q. *Why do the People kneel all the time, and beg mercy?*

A. Becauſe they have offended againſt all the Commandments, therefore they kneel down as Criminals ought to do, and earneſtly beſeech Pardon; and that we may never commit the like again, we pray, that the Lord would incline our hearts to keep theſe Laws; and ſo the Law may be a means of our Repentance and Reformation.

Q. *Why*

Q. *Why do we pray for the King immediately after the Commandments?*

A. Becauſe he is *Cuſtos utriuſque Tabulæ*, the Defender of both Tables.

Q. *Why is the Prayer for the King juſt before the daily Collect?*

A. Becauſe that when we have prayed for outward Proſperity to the Church, the conſequent of the King's Welfare, we may in the Collect pray for inward Grace, to make it compleatly happy.

Q. *How long have the Collects been fixed to thoſe very* Sundays, *on which we now uſe them?*

A. Above Twelve Hundred Years.

Q. *Why is the Epiſtle read firſt?*

A. As being the Word of the Servant appointed to perſonate the Law, preceding the Goſpel.

Q. *Why doth the Goſpel follow?*

A. As being the Word of our great Maſter, therefore when the Miniſter is about to read, all the People ſtand up, to expreſs a more than ordinary reverence to it; and to give Glory to God before it's read, and Thanks to God after.

Q. *Why is that Creed which is rehearſed after the Goſpel called the* Nicene Creed?

A. Becauſe it was for the moſt part framed at the great *Council* of *Nice*; the ſame in ſubſtance with the Apoſtles Creed, but doth more largely condemn all Hereſies; therefore is fitly enjoin'd to be recited before the Sacrament.

Q. *Why are thoſe Sentences uſed at the beginning of the Communion?*

A. To ſtir us up more effectually to give bountifully.

Q. *How is our Charity to be expreſs'd?*

A. Three Ways, *viz.* by Giving, Praying, and Forgiving.

Q. *Where have we Directions for each of theſe?*

A. For *Giving*, in the Sentences.

For *Prayer*, in the Prayer for the Church Militant.

For *Forgiving*, in the general Warning.

Q. *How often ought we to receive?*

A. It ſeems very probable from the Inſtitution of this Sacrament, that our Saviour deſign'd it ſhould be part of God's Service in all the ſolemn Aſſemblies of Chriſtians: And we ſhew our Love by coming freely and frequently, as often as we have an Opportunity; for Publick Worſhip is very lame and imperfect without it.

Q. *What is the Deſign of the Exhortations, and of the Invitation before the Sacrament?*

A. The former is to increaſe the Number, and the latter to rectifie the Diſpoſitions of the Communicants.

In the Invitation (the Guests being prepared) the Priest invites them to come near with Fear and Faith; and that God may accept them, he repeats those Graces with which they must be adorned, *viz.* Repentance, Charity, and Holy Purposes, shewing them what is the first Duty to be done, *viz.* making an humble Confession upon their Knees.

Q. *Why is this Confession here used?*

A. Since Christ's Sufferings are here remembred, we must own our Sins, which were the Cause of them. And since we hope for Pardon, we ought with Shame and Sorrow first to own our Transgressions.

Q. *Why is this Form of Absolution here used?*

A. Lest our Guilt should terrifie us from coming to this Holy Table, the Priest pronounceth Absolution in Christ's Name, in the Form of a Prayer or Benediction, which ought to be received with Faith and Gratitude.

Q. *Why are those Sentences of Scripture used?*

A. The Church hath chosen these Sentences to confirm the Faith, and revive the Hope of poor Penitents, and they are those very Promises on which the foregoing Absolution is grounded; so that unless they doubt the Truth of God's Word, they must believe these Promises of Mercy.

Q. *Why are the Responses, Prefaces, and Trisagium here appointed to be used?*

A. This Sacrament is a Feast of Joy and Thanksgiving, and the Nature of the Eucharist requires some Acts of Praise and Gratitude.

1. Here the Priest admonisheth us to Praise God, in the Responses.

2. And gives the Reason of it in the Prefaces.

3. And joins with us in doing of it in the Trisagium, which because the Word *Holy* is Thrice repeated, was by the *Greeks* so called?

Q. *Why are the Angels mentioned in this Hymn?*

A. Because the Christian Church believed the Angels were present in Christian Assemblies, therefore thought it fit, that Men should join with them in this Heavenly Song, over the Memorial of our Redemption.

Q. *Why doth the Priest on great Festivals add other Prefaces?*

A. They contain proper Reasons for our Thanksgiving on those special Occasions; and the Decay of Devotion, letting fall the Primitive and Apostolical Use of Weekly Communions, and the People receiving but at the great Festivals, the Church therefore added to the General Prefaces some special ones, relating to the peculiar Mercy of that Feast on which they did communicate.

Q. *Was*

What Reaſon for the Uſe of the Addreſs, or the Collect which ...ns thus, We do not preſume to come to this thy Table, *&c?*

A. The nearer we come to God the more Holy we ought to be, and when we are juſt going to make ſo immediate Approaches, our very Joy muſt be tempered with Humility, and we muſt excuſe our own Unworthineſs?

Q. *Why is the Prayer of Conſecration uſed?*

A. In Imitation of our Lord and Saviour and his Apoſtles, all the Churches in the World have uſed ſuch a Form: We do not eat our common Food, without firſt praying for a Bleſſing on it, which Pious Cuſtom is ſo univerſal, that it is certainly a piece of natural Religion; much more then are we obliged before we eat and drink, this Bread and Wine which *Chriſt* deſigned to ſet forth the Myſtery of his Death to conſecrate and ſet it apart by a ſolemn Prayer.

Q. *What Words are they which properly make the Conſecration?*

A. The Words of our Saviour's Inſtitution pronounced by a lawful Prieſt.

Q. *Why do the People join with the Prieſt in ſaying*, Amen?

A. In Teſtimony of their Faith, that the Elements are become what Chriſt made and intended them to be; that they have the Merits of his Sacrifice annexed to them by his own Inſtitution.

Q. *Why do the Communicants receive the Holy Symbols kneeling?*

A. To expreſs their Humility, and the Senſe they have of their own Unworthineſs, and that they may be in a poſture of Prayer.

Q. *Of how many Particulars do the Words conſiſt, which the Prieſt uſeth when he delivereth the Bread and Wine?*

A. Three: 1. Inſtruction declaring what it is, *viz.* The Body of our Lord, *&c.* The Blood, *&c.*

2. Prayer; deſiring this Communication of them to us may preſerve our Bodies and Souls unto everlaſting Life.

3. Direction, what we are to do, *viz.* Take, Eat, Drink, this in remembrance that Chriſt died, and his Blood was ſhed for us, and to feed on him in our Hearts by Faith with Thankſgiving, and to be Thankful; The whole Form together comes as nigh our Lord's own Words in his Adminiſtring this his laſt Supper, as can well be.

Q. *Why is this Feaſt call'd the* Lord's Supper?

A. Becauſe it was inſtituted by our Lord Jeſus at that time.

Q. *Does it not ſeem to be improper to call it the* Lords Supper, *when it is in moſt Churches celebrated in the Morning?*

A. No: The Celebration of this Feaſt at Supper, was but a Circumſtantial thing, and therefore the Church is not oblig'd

to keep it; yet because it is still in imitation of Christ's Su and that Supper is religiously remembred in it, and the Essential things, together with the scope, drift and design are still preserved, it is not unfitly called the *Lord's Supper* it; yet it is, and may be lawfully call'd and express'd by other Names, and this the Christian Churches have done; Some call it a *Sacrament*, taking the Name from the Oaths that the *Roman* Soldiers took, of Truth and Fidelity, and here we Vow Allegiance and Fidelity to our Lord Jesus. Others call it a *Communion*, because we are hereby ty'd in a Bond of Mutual Love, participate of the same Bread, are fellow Members of the Mystical Body of Christ, and have Communion with Christ their Head, and enjoy all the same Benefits of his Death and Sufferings. Many other Names are appropriated to this Mystery.

Q. *Why did our Lord Jesus make use of the Night in instituting of it?*

A. Because it was to succeed in the Place of the Passover, which according to Custom, was Eaten at Night; but the Reason ceasing with the Typical Passover, the Christian Church celebrates it at all Seasons.

Q. *Why doth the Church of* England *use Bread with Leaven in the Holy Sacrament, whereas our Saviour at the first Institution made use of Unleaven'd Bread?*

A. Our Lord made use of Unleaven'd Bread, because there was no other to be had at that time; but it being a thing indifferent, and the Substance or Essence of the Sacrament not at all prejudic'd by it, the Church makes use of Leavened Bread.

Q. *Why doth the Communicant say* Amen *after the Prayer at the Delivery of the Bread and Wine?*

A. By it he professeth his Faith of the presence of Christ's Body and Blood in the Sacrament really, that is truly exhibited and present to the Faith of the Receiver.

Of the Post-*Communion, or the Service after the Communion.*

Quest. *WHY is the Feast concluded with Prayers and Hymns?*

Answ. Because it was our Saviour's Practice, at its first Institution.

Q. *Why is the Lord's Prayer the first part of this Office?*

A. It's very fit that after we have received our Saviour into our Hearts, the first Words we speak should be *His.*

Q. *What is the Design of the other two Prayers?*

A. For the farther Exercise and Improvement of our Devotion; the former consists chiefly of Vows, and the latter of Praises

With and Thankſgiving with an humble Petition for the Grace Uſage perſeverance.

Priq. *What Reaſon for the Uſe of the concluding Hymn?*

Hum. After ſuch high Favours and ſuch great Bleſſings received, it is fit and neceſſary we ſhould expreſs our Joy, and how can we welcome our Saviour more properly, than by the Hymn with which the Angels welcomed him into the World.

Q. *Why is the Bleſſing pronounced by the Prieſt?*

A. In Imitation of our Bleſſed Saviour, who took his Leave of his Diſciples with a Bleſſing, and this Form the Church took from St. *Paul, Philip.* 4. 7.

Of Matrimony.

Queſt. *WHY is this Office performed by a Miniſter?*

A. Marriage is the Bond as well as the Foundation of all Societies, which ought to be made ſacred and adopted into Religion, becauſe it's the Intereſt of Mankind it ſhould be inviolable, wherefore our Church appoints, That none but a lawful Miniſter ſhall tie theſe Bonds, for the Covenant is made to God, and the Miniſter is God's Repreſentative to take the Securities, and bleſs the Parties in God's Name.

Q. *What's meant by Bans, or Banes of Matrimony?*

A. Matrimonial Contracts, or Decrees. *Ban* comes from a *Saxon* word, which ſignifies a Proclamation.

Q. *Why is it ordered to be celebrated in the Morning?*

A. Becauſe Men are moſt ſerious at that Time, and the better to prevent Clandeſtine Marriages, the Church orders it to be made in the Day-time.

Q. *Why is it required that Marriages be celebrated in the Church?*

A. That this Rite may be more ſolemn, the Church being the Place of God's ſpecial Preſence before whom this Covenant is made, and the ſacredneſs of the Place ſhould make them more reverent in entring into it, and more careful in keeping it?

Q. *Why is the State of Matrimony called Holy?*

A. Becauſe it is a holy and important Work, an Ordinance of God the Father, an Eſtate much reſpected by God the Son, and highly commended by God the Holy Ghoſt, in the Mouths of the Apoſtles.

Q. *What are the Ends of Matrimony?*

A. Procreation, a Remedy againſt Sin, and a mutual Help to each other.

Q. *Why is that Charge given, That if the Perſons to be joined,* Know any Impediment, *&c?*

A. Becauſe if there be any Impediment which they conceal from

from the Prieſt, they muſt either live in perpetual Sin or be ſeparated by an endleſs Divorce.

Q. *What are the Impediments to a Marriage?*

A. A preceding Marriage, or ſolemn Precontract.

2. If the Parties be of near Kindred.

3. The Want of the Conſent of Parents, or Guardians in Caſe of Minority.

Q. *Why muſt Women be given?*

A. 1. After the Example of God in Paradiſe, *Gen.* 2. 22. (*Dr.* Hammond.)

A. 2. In Ancient Times (ſaith the Learned and Judicious Mr. *Hooker*) *All Women which had not Husbands, or Fathers to govern them, had their Tutors*, without whoſe Authority there was no Act which they did warrantable, and for this cauſe they were in Marriage delivered unto their Husbands by others, which Cuſtom retained hath ſtill this Uſe, that it puts Women in Mind of a Duty, whereto the imbecillity or weakneſs of their Sex doth bind them, namely, to be always directed and guided by others.

A. 3. However, it's a Decent Cuſtom whether this was the Firſt Cauſe or no: For a Woman cannot in Modeſty offer her ſelf, but ſhould rather be led by the Hand of another, and given by him.

Q. *Why doth the Prieſt join the Right Hand?*

A. Becauſe they are generally uſed in *plighting our Troth*, by which Phraſe is meant, laying our Truth to pledge, or engaging our Faith.

Q. *Why is a Ring given?*

A. To be a viſible and laſting Token, and Remembrance of this Covenant. The Matter is Gold, to ſignifie how noble and durable our Affection is. The Form is round, being the propereſt Figure to unite things ſeparated, and to imply our Reſpect ſhall never have an end; and the Place is on the Fourth Finger of the Left Hand, where is a Vein that comes directly from the Heart, and where it may be always in View, and being a Finger leaſt uſed, it may be leſs ſubject to be worn out.

Q. *What's the meaning of thoſe Words*, With this Ring I thee wed.

A. This is a Pledge of that Covenant of Matrimony which I juſt now make with thee.

Q. *What are the Rights accruing to the Wife by this Covenant of Matrimony?*

A. To ſhare in all the Honours belonging to the Man's Perſon, which is the meaning of thoſe Words, *With my Body I thee worſhip.*

2. To have an Intereſt in his Eſtate, ſignified by that Phraſe, *With*

With all my worldly Goods I thee endow, and it was an ancient Uſage to lay down a Summ of Money on the Book, which the Prieſt delivers the Wife, to give her Livery and Seiſing of her Husband's Eſtate.

Q. *What do thoſe Words ſignifie*, In the Name of the Father, Son and Holy Ghoſt?

A. The Man makes this Covenant by his Chriſtianity, and before the Trinity, as Witneſſes thereto, who, if he break, will be the Avenger of this Perjury; for theſe Words calling God to Witneſs, turn this Promiſe into a ſolemn and ſacred Oath.

Q. *Why are* Iſaac *and* Rebecca *propoſed as Examples?*

A. Becauſe *Iſaac* kept him only to this One Wife, when he might have had more.

Q. *How is this Matrimonial Covenant ratified?*

A. The Prieſt pronouncing them to be Man and Wife together, *In the Name of the Father, of the Son, and of the Holy Ghoſt*, Amen, doth ſet God's Seal to this Holy and Religious compact to make it perfect and compleat, ſo that the Union is ſacred, inviolable, and never to be diſſolved.

Q. *When God made the Society of Marriage, why was Man made Superiour?*

A. Becauſe he knew Equality would breed Confuſion.

Q. *Why is Man commanded to Honour his Wife?*

A. The Meaning is, That he muſt give Reſpect and Maintenance ſuitable to her Degree.

Q. *Why doth the Rubrick after this Office, adviſe the Perſons who are married to receive the Holy Communion, either that Day, or as ſoon after as is poſſible?*

A. To confirm their Vows to each other by that Bleſſed Sacrament, and to bind themſelves more ſtrictly to their ſeveral Duties.

Of the Viſitation of the Sick.

Queſt. *TO whom doth this Duty eſpecially belong?*

A. To the Clergy.

Q. *Have we any Command in Holy Scripture for it?*

A. Yes: In St. *James* 5. 14, 15. *Is any ſick among you? Let him call for the Elders of the Church, and let them pray over him, anointing him with Oil*, &c.

Q. *Why are not the ſick now anointed with Oil?*

A. In St. *James*'s Time, as long as the miraculous Gift of Healing continued, it was uſed; not to convey Grace to the Soul, but to work a miraculous Cure, which was the uſual Effect: But the Power and Gift being ceaſed, the Church hath left off the Oil, which was the Sign, but we retain all the Subſtantial Parts of this Office.

Q. *Why*

Q. *Why doth the Priest when he enters the sick Man's House, salute all that are in it with those Words,* Peace be to this House?

A. Because our Lord and Saviour ordered his Disciples to use it, when they went to cure both Souls and Bodies.

Q. *What's the Meaning of that Phrase?*

A. It is a Pious Wish for the Health and Prosperity of all that dwell in it.

Q. *Why is the Exhortation used?*

A. Because we are commanded by God, not only to pray for, but to support the Weak, by Comfort, Counsel, and Exhortation?

Q. *What are the Duties we are exhorted to?*

A. Repentance, Charity, and Confession.

Q. *What doth the Exhortation consist of?*

A. Of Instruction concerning the Author of Afflictions; the End why they are sent, the Manner how we must bear them, the Benefit of so doing, with Exhortations to several Graces and Duties.

Q. *Why doth the Priest repeat the Creed, and the Sick Man say it after him?*

A. Because we vowed in Baptism, we would *believe all the Articles of our Christian Faith.*

And the Sick Man declares his stedfast Faith to every Article, to shew he dies a true Christian, and a sound Member of the Holy Catholick Church: And to arm himself with this Shield against the Fear of Death, and the Arguments Satan may use to bring him to Despair.

Q. *Why is the Absolution used in this Office?*

A. Because St. *James* expresly requires it to be given to a Sick Penitent, after the Priest hath prayed over him; and since *Christ* left such a Power with his Church, there is never more need to use it than now: This is the Highest Form of Absolution used by this Church.

Q. *How doth the Priest close this Office?*

A. He doth it with giving the Sick a Blessing at the parting by 3. Solemn Forms, the first directed to God the Son, the second is a Formal Blessing in the Name of God the Father, and the last is an Address to the whole Trinity.

Q. *Why doth the Church think it necessary that the sick Man should receive the Communion?*

A. It's the highest Mystery of Religion and fittest for those who are by Sickness put into a Heavenly Frame, and are nearest to Perfection.

2. It's God's Seal of Remission to all that receive it with Penitence and Faith.

3. It

3. It arms them againſt the Fear of Death, by ſetting *Jeſus* before them, who died for them, and hath pulled out the Sting of Death.

4. It aſſures them of their Reſurrection by making them Members of Chriſt's Body.

5. It declares they die in the Peace and the Communion of the true Church.

Of the Burial of the Dead.

Queſt. *HATH the Burial of the Dead been the Practice of all Nations?*

Anſw. The Care of the Bodies deceaſed hath been accounted a Pious thing among all Nations, tho' the Manner hath been diffeſent, ſome Burning, others Burying, and other Embalming their Dead.

Q. *What Regard had the Jews and Primitive Chriſtians for Burials?*

A. The Jews counted it an eminent kind of Mercy, and the Primitive Chriſtians were famous for their Charity, in burying the Bodies not of their Friends only, but of their very Enemies.

Q. *Did any believe that the Dead were the better for what was done to their Bodies?*

A. No: Divers of the Philoſophers cared not whether they were buried or no; and ſome of the Martyrs deſpiſed their Perſecutors threatning them with want of a Grave?

Q. *What then are the true Reaſons for Burials?*

A. That our Friends Bodies may not be a Prey to Birds and Beaſts.

2. That the Shame of nature may not be expos'd.

3. That all may return to their proper Place, and be covered with the Skirt of their Mother, the Earth. To which the Chriſtians add three more Reaſons;

Becauſe Men are made after God's Image.

2. And as they were Chriſtians their Bodies were the Temples of the Holy Ghoſt.

3. And ſhall be raiſed again, and made glorious.

Q. *Why do we Bury in the Church, or Church-Yard?*

A. To put thoſe in mind of their Mortality, who come to the Houſe of Prayer.

Q. *Why is the Time generally in the Night?*

A. The firſt Chriſtians were forced ſo to Bury, and later Ages imitated them, only adding divers Lights, to ſhew their Hope of the Party's being gone to Light everlaſting.

THEOLOGICAL SEMINARY

Why

Q. *Why do Friends follow the Corps to the Grave?*

A. To mind them that they must shortly follow the deceased in the same Path of Death.

Q. *Why doth the Priest meet at the Church gate in his Surplice?*

A. To allay the Sorrow which naturally seizeth on us, when we follow a dear Friend to the Grave the Priest meets us in white, the Colour of Joy, in imitation of the Angels, who go out in white Garments to receive the Soul, so doth he to receive the body of the faithful.

A. 2. This is the Attire which is appointed for the Minister in the Performance of all his Publick offices.

Q. *Why are those Sentences said in the Way?*

A. To excite the Company to Faith, Patience and Thankfulness.

Q. *Why is the Body brought into the Church?*

A. To shew the Party died in the Communion thereof.

Q. *What is the meaning of those words, in sure and certain hope of the Resurrection to Eternal Life.*

A. This is not spoken of the Party deceased, but of the belief of the Standers by of this Article themselves, and therefore we say afterward, who shall change *our vile* body, and not of the Party deceased.

Q. *Why are Prayers said at the Grave?*

A. Since the sight of that Place and of the Corps now ready to be put into it, is wont to make great Impressions on us; the Church takes this occasion to fit us with Devotions at the Grave.

2. To shew the peculiar hope of the Church, of the Resurrection of the Dead.

In the manner of dumb Funerals, what one thing is there, whereby the World may perceive we are Christians; there being in those dumb Shows nothing but what Heathens and Pagans do.

Of the Churching of Women.

Quest. *WHY is the Woman ordered to come to Church, and offer up her publick Praises?*

Answ. The Birth of Man is little less than a Miracle, and lest the Frequency should diminish our Sense of it, the Woman who hath received this wonderful Mercy is ordered to come to Church, and offer up her publick Praises.

Q. *What Reason for this Command of the Church?*

A. The Original is from the Law of *Moses*, *Levit.* 12. which commands all Women after they had born a Child, to come to the House of God within a certain number of days, and with a Sacrifice to praise God for this great Mercy, and although the Ceremonial Reason be ceased, yet the Obligation to make a

publick

publick Acknowledgment of ſo eminent a Favour remains ſtill; and in all Ages Chriſtian Mothers have obſerved this holy Rite.

Q. *Why is the Church the Place appointed to do this in?*

A. It muſt be done thus publickly.

1. For God's Honour.

2. To ſatisfy the Womans Duty, who is bound to let God's Goodneſs be ſhewed forth, that others may learn to truſt in him.

3. By this means many are brought to join in God's Praiſes for ſo publick a Mercy; and therefore to do this in a private Houſe is abſurd, and contrary to the main end of the Office.

Of the Commination.

Queſt. *WHAT was the Reaſon and Occaſion of compoſing this Office?*

A. To ſupply the want of Primitive Diſcipline, that every Man may judge himſelf, ſince the Church now judgeth ſo few Offenders.

Q. *Why are thoſe Sentences of God's Curſing againſt impenitent Sinners read?*

A. In Imitation of the *Jews*, who were appointed by God yearly to obſerve this Office.

Q. *Doth not he that ſays* Amen *wiſh a Curſe to himſelf?*

A. It is no Adverb of Wiſhing, it ſignifies no more than an Aſſent to the truth of that to which it is added.

Q. *What Uſe may we make of this Office?*

A. It may be uſeful to make us flee ſuch Vices, and repent of them, which here are mentioned; ſince we acknowledge the Curſe and Vengeance of God doth deſervedly follow ſuch Sins and Sinners.

Q. *What Days in the Week are ſet apart for Publick Worſhip throughout the World?*

A. Sunday, or the *Lord's Day*, is obſerv'd by *Chriſtians*.
Monday by the *Grecians*.
Tueſday by the *Perſians*.
Wedneſday by the *Aſſyrians*.
Thurſday by the *Egyptians*.
Friday by the *Turks*.
Saturday by the *Jews*.

An Account of the Titles of all the Books of the Old *and* New Teſtament, *and why they are ſtil'd* Canonical, *and the meaning of the Word* Apocryphal, *which Title is given to thoſe Books which are not Received into the Canon.*

Of the Old Teſtament *or* Covenant.

THE Books in Holy Scripture are call'd *Canonical*, becauſe according to Rule and Order they have been received into the Canon; that is, into the Number of thoſe Writings which are unqueſtionably acknowledged to be the Writings of the *Prophets*, and *Holy Men* inſpired in the *Old Teſtament* or *Covenant*; And of the *Apoſtles* and Diſciples of Chriſt in the *New Teſtament* or *Covenant*.

The Word in *Greek* which is tranſlated *Teſtament*, ſignifies both a *Covenant*, and a *Teſtament*; Both the Words in the Title of the *Holy Bible* may be uſed,

1. That of *Covenant*, as being moſt agreeable to the uſe of the Word in the *Sacred Dialect*, and moſt agreeable to the Nature of the *Goſpel*, which is the *Law* of *Faith*.

2. That Word of a *Teſtament* alſo, wherein the Chriſtian's Inheritance is ſealed to him as to a *Son* and *Heir* of *God's*, and wherein the Death of *Chriſt*, as of a *Teſtator*, is ſet down at large by way of Story, and as it is applicable to our Benefit.

Of the Pentateuch.

THE Five firſt Books in the beginning of the Holy Bible, *viz. Geneſis*, *Exodus*, *Leviticus*, *Numbers*, *Deuteronomy*, were Penned by *Moſes*, and called the *Pentateuch*; which word ſignifies a Volume of Five Books.

Of Geneſis.

This Firſt Book of *Moſes* contains the Hiſtory of the Creation of the World, particularly of the Making of Man, with which it begins; and the Genealogy of the Patriarchs, down to the Death of *Joſeph* where it ends, with relation whereunto it is very fitly called *Geneſis*, that Greek word very properly expreſſing the Original or firſt Formation of theſe things: It comprehends an Hiſtory of 2369 Years, or thereabout in the Judgment of many Learned Writers.

Exodus.

Exodus.

This Book hath its Name from the Principal Subject of it, *viz.* The Departure of the Children of *Israel* out of *Egypt*; For so the *Greek* word signifies, Going out, or Departing from one place to another. It contains an History of about 145 Years from the Death of *Joseph* to the Building of the Tabernacle, for it treats of several things which went before their departure, and which followed after it; but they all Relate to that and depend upon it.

Leviticus.

Levi was the Third Son of *Jacob*, from him his Posterity had the Name of *Levites*; *Aaron*, who with his Sons was called to the Priesthood, was from him called a *Levite*, and the Priesthood that was setled in that Family, is call'd *Levitical*; The Law relating to the discharge of the Priests Office, is called the *Levitical Law*, and upon that account, That Book of *Moses* which more especially treats of the Holy Rites and Services in which these Priests were by their Office imployed, is very fitly from the Subject Matter of it call'd *Leviticus*.

Numbers.

This Book is call'd *Numbers* from the Subject Matter which it begins withal, *viz.* An Account of the Number of the People of *Israel*.

Deuteronomy.

This Book is very fitly called *Deuteronomy*, which in the *Greek* Tongue imports a Repetition of the Law; There being in this Divine Book a Repetition not only of many Facts which had passed before; but of many Laws also which were mentioned before.

Joshua.

This Book is so called, because it containeth the History of His Acts, in his Government, Conquests, dividing the Land, and setling of the State and Commonwealth of *Israel*; and because (as it is most probable) it was Penned by *Joshua*, following here in the Example of *Moses* his Predecessor: Howsoever some Passages could not be Penned by himself, as containing some thinks which were done after his Death; but were afterward inserted by some Holy Men of God inspired by the Spirit.

Judges.

This Book which ſeemeth to have been gathered by ſome Prophet out of the Publick Records, containeth the Hiſtory of the chief things which happened to the People of God after the Death of *Joſhua*, until the days of *Eli* the High Prieſt.

Ruth.

This Book is an Addition to the Book of *Judges*, and is call'd *the Book of* Ruth, becauſe ſhe is the chief Subject of this Story; the main Scope is to continue and declare the Genealogy of our Saviour Chriſt, deſcended of *Boaz* a *Jew*, and of *Ruth* a *Moabitiſh Gentile*, to ſhew that He ſhould bring Salvation to all of every Nation.

I. Samuel.

This Book was entituled with the Name of *Samuel*, not that he was the Author of it, but becauſe the firſt Eight Chapters chiefly reſpect him and the things done under his Government, and was written by one of his Diſciples, a Son of the Prophets, who in honour of his Maſter, call'd it by his Name.

And it is called *The Firſt Book of the Kings*, becauſe it containeth a Relation of ſuch things as happened under the firſt King's Government.

II. Samuel.

This Book is a Continuation of the Hiſtory of God's People from *Saul*'s Death to the End of *David*'s Reign, and is the Hiſtory of 40 Years.

I. Kings.

This Book was made by one or more Prophets, and continueth the Sacred Hiſtory of *Kings* from the End of *David*'s Reign to the End of *Jehoſaphat*'s Reign; The Diviſion of the Twelve Tribes into Two Kingdoms; The Reign of the firſt Four Kings of *Judah*, and Eight of *Iſrael* after the Diviſion.

II. Kings.

This Book continueth the Hiſtory of the Kings of *Iſrael* and *Judah* to the Captivity of them both. Theſe Two Books of the *Kings* are diſtinguiſhed, not as if they contained Hiſtories of different Matters; but becauſe if all the Hiſtory of both Books had been Compiled in one Book, it would have ſeemed too great a Volume.

I. Chronicles.

This word *Chronicle* is a Regiſter of Acts done time after time; Theſe Two Books were of old Compiled in One, and contain an Hiſtory of 3457 Years at leaſt, from *Adam* to the Return of the *Iſraelites* from the *Babyloniſh* Captivity, 2 *Chr.* 36. 22. And the Genealogy of *David's* Poſterity, 1 *Chr.* 2. 19.

The Penman of theſe Two Books the ſame with that of *Ezra*, by which it appears they were Penned after the Captivity.

The *Greek* Title is *Remainders* which has relation to the Book of *Kings*, as if Theſe had gathered up what They had left out. In the Book of *Kings* there are References to the Book of *Chronicles*; But Theſe Sacred Books of *Chronicles* cannot be there meant, becauſe They were not then Penned, and many things referred to the Books of *Chronicles*, are not found in theſe Books.

Ezra.

This Book is called *Ezra*, either becauſe a great part of it contains Memorable Acts of His; or (as is ſuppoſed) *Ezra* the Prieſt was the Penman after the *Babyloniſh* Captivity.

Nehemiah.

This Book is called *Nehemiah*, becauſe He and his Acts are the chief Subject of the Book, and (as is ſuppoſed) Penned by *Ezra*.

Eſther.

This Title of *Eſther* is given to this Book in Memory of that Prudent and Pious Queen, who was an Inſtrument of great good to the Church of God; yet throughout the whole Book, not one Tittle of God is once ſet down.

Job.

In the time of the Ancient Patriarchs before the giving of the Law of *Moſes*, there lived in *Arabia* a Perſon of great Eminence, whoſe Name was *Job*; The Scope of the Book is to eſtabliſh the great Article of Providence, and thereby to preſerve us from Errour in thinking that God's Knowledge or his Intention, Providence and Government is like ours; which Foundation being laid, nothing will ſeem hard to a Man, whatſoever happens.

Pſalms.

The Book of *Pſalms* or *Praiſes* ſo call'd from the Major part, and they are called *David's Pſalms*, becauſe he made moſt of them, for there were ſeveral other Authors by whom ſome of them were compoſed.

Proverbs.

King *Solomon* was the Author of this Book. The word *Proverbs* in the *Hebrew* denotes only any acute and excellent Saying, which is as worthy to be known by all, and to be in every ones Mouth as common Proverbs are: And in Holy Scripture the word is uſed for an eloquent Speech, or a pithy Sentence in a few words expreſſing much Senſe, A Profitable Inſtruction.

Eccleſiaſtes.

The word *Eccleſiaſtes* ſignifies the *Preacher*, and this Book which bears this Name was written by King *Solomon* in his declining Age to ſignifie his Repentance.

The Song of Songs.

This Book is called the *Canticles*, which ſignifies a Song; and was compoſed by King *Solomon* in the beginning of his Reign.

Of the Prophets.

Theſe Holy Men inſpired by God are ſo termed, becauſe they did foretel future Events by Divine Revelation; and Theſe whoſe Monuments we have ſeverally booked in Holy Scripture are Sixteen, whereof the Four former are called the *Greater*, in regard of the largeneſs of their Prophecies; The latter Twelve are called the *Leſſer*, in regard of the ſhortneſs of their Prophecies.

Iſaiah.

This name *Iſaiah* is taken from the *Hebrew*, but our Ancient Verſions ſpeaking in Engliſh forms to Engliſh ears, following the *Greek*, do not amiſs render it *Eſay*, the word ſignifies *God's Salvation*; no unfit Title for him who ſo clearly and largely prophefied of Chriſt. This Prophet as in Place and Rank, ſo in order of time is, without queſtion, the Firſt of the four Larger or great Prophets. He is by the Ancients not undeſervedly term'd, An Evangelical Prophet.

Jeremiah.

Jeremiah.

Jeremiah was a Prieſt (which ſome of the other Prophets were not) before his entrance upon this extraordinary Employment of Prophecy.

Lamentations.

This Book was compoſed by *Jeremiah* in the time of the *Babylonian* Captivity.

Ezekiel.

Ezekiel of the Prieſtly Race, compoſed this Prophecy in *Babylon*, to which he was carried Captive.

Daniel.

This Book is Hiſtorical to the Seventh Chapter, and Prophetical in the reſt; *Daniel* lived at the End of the *Babyloniſh* Captivity.

Hoſea.

Hoſea a Prophet, ſent to the Ten Tribes chiefly, compoſed this Prophecy.

Joel.

Joel Propheſied about the ſame time with *Hoſea* to the Two Tribes chiefly.

Amos.

Amos Propheſied at the ſame time with *Hoſea*, and to the ſame Perſons, *viz.* To the Ten Tribes chiefly.

Obadiah.

Obadiah foretelleth the Deſtruction of the *Idumeans* who came of *Eſau*, *Jacob*'s Brother.

Jonah.

Jonah was a Prophet in *Iſrael*, in the days of *Jeroboam* the Second, but was ſent to *Nineveh*, the chief City of the *Aſſyrians*.

Micah.

Micah Propheſied at the ſame time with *Iſaiah*, and are alike in the Subject Matter and Stile, he declares the Deſtruction of *Iſrael* and *Judah*, by the *Aſſyrians* and by the *Chaldeans*.

Nahum.

Nahum.

Nahum Propheſied of the Deſtruction of the *Aſſyrians* by the *Chaldeans* and *Medes*.

Habakkuk.

Habakkuk Propheſied of the Deſtruction of *Iſrael* and *Judah* by the *Chaldeans*; as alſo of the Puniſhment on the *Chaldeans* or *Babylonians*.

Zephaniah.

Zephaniah Propheſied but a few Years before the Captivity of *Babylon*, and threatneth *Jeruſalem* and *Judah* with utter Deſolation.

Haggai.

Haggai Propheſied after the 70 Years Captivity, of the *Jews* return from *Babylon*, and exhorts them to Rebuild the Temple.

Zechariah.

Zechariah was ſent to confirm the Doctrine of *Haggai*, and to help on the Work of the Building the Temple; but his Style is more Sublime and Myſterious: He Propheſied in the Reign of *Darius*, in whoſe Sixth Year the Temple was finiſhed.

Malachy.

Malachy Propheſied after the Re-edifying of the Temple, and endeth the Prophets.

Apochryphal Books.

The word *Apocryphal*, ſignifies that which is hidden, unknown, or doubtful; Thoſe Books which carry that Title, and are bound up in our Bibles are ſo called, becauſe it is doubted whether they be True Scripture, or not certainly known to be ſo; for ſo the word in the *Greek* ſignifies; They are not in the *Hebrew*, yet moſt of them are of much worth, containing many worthy Documents, and eſpecially the Hiſtory of the *Maccabees* is of ſingular Uſe, for the Interpretation of the two laſt Chapters of *Daniel*, and part of the Second, Seventh and Eighth Chapters of that Prophet.

The New Teſtament *or* Covenant.

THE word in *Greek* which is tranſlated *Teſtament*, ſignifies both a *Covenant* and a *Teſtament*; a *Covenant* as may appear by the Adjunct *New*, which notes the oppoſition of This to the *Old*; ſo that this Book is what the *Old* was, not a *Teſtament* to which Death is ſuppoſed neceſſary, but a *Covenant* or *Stipulation* betwixt God and his People the *Jews*, promiſing Mercies, and requiring Duties of them.

The Goſpel according to St. Matthew.

THE Word *Goſpel* comes from a *Saxon* word which is compounded of *God* and *Spell*, and is in Engliſh *good Tidings* (and by *Euphony* that is for better Sound ſake, we pronounce it *Goſpel*) delivered here in Hiſtory, of the *Birth*, *Life*, *Actions*, *Precepts*, *Promiſes*, *Death*, *Reſurrection* and *Aſcenſion* of *Chriſt*.

The Writers of this Hiſtory are commonly called *Evangeliſts*, which may in general ſignifie any *Preacher of the Goſpel*; but is more peculiarly applied to thoſe that wrote the Hiſtory of *Chriſt's Life and Death*, &c. *viz.* St. *Matthew*, St. *Mark*, St. *Luke*, St. *John*.

The meaning of that Phraſe, according to St. *Matthew*, is no more than that He compiled and ſet down that *Goſpel*, or good and Gladſom Word.

St. Mark.

St. *Mark*'s Goſpel was dictated by St. *Peter*, whoſe Diſciple, Amanuenſis or Scribe St. *Mark* was.

St. Luke.

St. *Luke* was the Diſciple and Follower of St. *Paul*, who wrote this *Goſpel* and the *Acts of the Apoſtles*.

St. John.

St. *John*, the beloved Apoſtle, wrote this *Goſpel*.

The Epiſtles.

The *Epiſtles* were written by thoſe that bear their Name, *viz.* St. *Paul*, St. *Peter*, St. *James*, St. *Jude*, and St. *John* the Apoſtle, by whom the *Apocalypſe* or the *Revelation* was wrote alſo.

Epiſtle

Epistles to the Hebrews.

Whether the *Epistle to the Hebrews* was written by St. *Paul*, hath not only of Late, but Anciently been doubted; And as the Title which is in our Copy (pretending not to be a part of the Epistle) is not sufficient to conclude any more, Than that it was in that time when this Title was prefix'd believed to be St. *Paul's*: So there is no doubt but that it went without any Superscription or Known Author more Anciently, and so has left some place to Variety of Conjectures who the Author should be? Some Father it on St. *Barnabas*, some on *Clemens Romanus*, others on St. *Luke*, the latter very Learned Men contend for, from the Observation of the Stile and Idiom; But all that can be said can amount to no higher than to Probable or Conjectural: And 'tis not Matter of any weight or Necessity that it be defined who the Author was, whether St. *Paul* or St. *Luke*, a constant Companion of his for many Years, and the Author of two other Books of the Sacred Canon.

FINIS.

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